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A Gift To The Barailwis

compiled by
Ali Hassan Khan

GUJRANWALA

A gift for the Bralwiyah

A refutation of the creed of Ahmad Raza Khan Al-Bralwi
by the words of the Great Scholars as translated by Sufis

Compiled by Ali Hassan Khan

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Introduction

All thanks to Allah, Lord of the Universe, and may His salah and salam be on our Prophet (saw), his household and companions.

I have compiled this small booklet in order to show to Bralwis laymen that the great scholars of this community oppose the creed of Ahmad Raza Khan. But as Brawlis scholars have put hatred in the hearts of their followers towards the Salafis and Ahlul Hadith, if I was to translate myself quotes of scholars, Brawlis would not read it, saying Salafis are liars. That is why, in this booklet, I have only gathered sayings of scholars as translated and published by Sufis themselves, so Brawlis cannot say these Sufis translators are liars.

Aisha Bewley, Abdassammad Clarke, Muhtar Holland, Nuh Keller, Abdal Hakim Murad, Nancy Roberts and all others are all well known Sufis, so Brawlis should at least aknowledge that their translation is correct, and all these scholars quoted such as Al-Ghazali, Qadhi 'Iyad, An-Nawawi, Al-Qurtubi, As-Suyuti, Shah Waliyullah, Ibn Rajab, Ash-Shirazi, Al-Amidi, Ibnul Hajib, Al-Baydawi, Al-Jilani, Shurunbulali and all others oppose the creed of Ahmad Raza Khan.

I have also translated some quotes from Bralwi scholars themselves, from their books written in Urdu, such as the Tafsir of Al-Muradabadi, the tafsir "Dhiya ul-Quran" of Karam Shah Al-Bhervi and the Sharh of "Sahih Muslim" of Ghulam Rasul As-Sa'idi, as Brawlis generally know Urdu and can check these books themselves.

And Ghulam Rasul As-Sa'idi quoted scholars such as An-Nawawi, Ibn Hajar Al-Asqalani, Badrudin Al-'Ayni, Mulla Ali Al-Qari, Al-Qurtubi, Al-Alusi, Ar-Razi and others saying that prophets can err in matters of Ijtihad.

So Bralwis laymen cannot deny these quotes and they have to acknowledge that all these great scholars oppose the creed of Ahmad Raza Khan.

My aim is only to show the proofs from Quran and Hadith, with the interpretatrion of these Great scholars, as for guidance, then only Allah can guide Brawlis.

May Allah send Salah and Salam on His Messenger (saw), his family, companions

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Chapter 1: The topic of knowledge of unseen (Ilm ul Ghayb)

The creed of Ahmad Raza Khan concerning knowledge of Ghayb (unseen)

The Prophet (saw) knows Al-Ghayb

Ahmad Raza Khan said In "Al-Malfuz Ash-Sharif" v 1 p 31-32, English translation by Abd al-Hadi al-Qadiri Radawi Nuri, published by Barkatur-Raza Publications, Durban, South Africa:

> "The Prophet of Allah (saw) has removed all doubts from our hearts and minds and informed us that his knowledge is comprehensive and unique which is beyond human perception. Therefore, he said, "Everything in the universe was presented to me and I recognise them all. Nothing of the universe is excluded from my knowledge or sight"…This recognition encompasses everything hidden in the Sacred Pen (Qalam) and recorded in the Protected Sacred Tablet (Luhe-Mahfuz). This in turn encompasses everything of the past and future, from the First and Last Day. Every concealed or exposed thing is included therein"

The Sahabah know Ghayb for Ahmad Raza Khan

In "Al-Malfuz Ash-Sharif" v 4 p 526, Ahmad Raza Khan said:

> "If, from the 'Arsh of Allah (Subhanahu wa Ta'ala) to the depth of the seven earths are exposed in front of the eyes of their servants and *Awliya Allah*, then what do you think will be the condition and magnanimity of the Sahaba?"

The Wali watches sexual relation of his students

In "Al-Malfuz Ash-Sharif", v 2 p 232, Ahmad Raza Khan said:

> "Shaykh Ahmad ibn Mubarak Saljamasai had two wives. His Murshid one spoke to him about this and that dialogue was as follows:
>
> Murshid- Last night you spent the night with one wife while the other was awake. This is not a correct thing to do.
>
> Murid- O Master! The other wife was asleep.
>
> Murshid- No, she was not asleep.
>
> Murid- Oh Master! How did you know that my second wife was not asleep?
>
> Murshid- Do you have a spare bed in the room where your second wife sleeps?
>
> Murid- Yes my Master
>
> Murshid- **I was present on that spare bed**.
>
> Thus, the Murshid is never absent from the side of the Murid at any time guiding him at every step towards perfection and the sacred proximity of Allah"

Comment: So for Bralwis, their Peers watch their intercourse with their wives and are always with them. What is this shameful creed?!!! These people should then come naked in front of their Peers as for them the Shaykh is in their bedrooms and watches their intercourses. La Hawla wala Quwatta ila Billah!!!

Does the religion of Islam allow a Muslim to be present in the room of a person sleeping with his wife? This is a clear opposition to the Shari'ah!!!

<u>The Awliya watch the whole universe and know everything</u>

In "Al-Malfuz Ash-Sharif" v 4 p 525, Ahmad Raza Khan said:

> "Ghawth al-Waqt Sayyidi 'Abd al 'Aziz Dabbagh Al-Maghribi (d 1109/1698) states: "**The seven skies and seven earths in the eyes of a perfect Mu'min (Wali) is like a little spot lying in a vast ground**" Allahu-Akbar! If this is the status of the servants of Sayyiduna Rasulullah (saw), then who can perceive the magnitude of his (saw) status?"

In "Al-Malfuz Ash-Sharif" v 1 p 35-36, Ahmad Raza Khan said:

> "A Wali of Allah states, "One is not a perfect man if one does not see the entire world like one sees one's own palm." He has spoken the truth and revealed his true status.
>
> The Cardinal Pole of noble Saints (The Qutb) 'Arife-Billah Shaykh Baha al-Din Naqshaband (d 791/1389) states, "I say that one is not a perfect man if one does not see the entire world as if one sees the nail of one's thumb."
>
> The illustrious son and descendant of the Glorious Prophet (saw) and the true representative and inheritor of Prophetic Bounties, the great Ghawth Shaykh Sayyid 'Abd al-Qadir Jilani (d 561/1164) states: "**I see all the cities of Allah (Subhanahu wa Ta'ala) as I see a mustard seed in the centre of my palm**"
>
> This vision is not limited to a specific moment, but the word (Itisali) refers to "continuity" which means that he sees it continuously. The Grand Ghawth also states: "**The pupil of my eye is set on the Luhe-Mahfuz**"
>
> What is Luhe-Mahfuz? Allah explains: "**Every matter, small and great, is on record (in the Quran)**" (Sura Al-Qamar verse 54:53)
>
> Another Ayah declares: "**There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end.**" (Sura Al-An'am verse: 38)
>
> The Holy Quran further elaborates: "**He knows whatever there is on earth in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (i.e. the Holy Quran)**" (Sura Al-An'am, verse: 59)

> If this is the state of Luhe-Mahfuz, which holds the record of every event from the First to the Last, then one who possess this comprehensive knowledge will surely have the knowledge of the entire universe"

Comment: So here, Ahmad Raza Khan clearly stated his creed, that Abdul Qadir Al-Jilani knows Al-Lawh Al-Mahfuz and everything written in it. He did not believe that by Kashf, some hidden matters are disclosed to Awliya, rather for him, they constantly know everything about the creation.

Tafsir Jalalayn on verses related to knowledge of Ghayb

Below are some extracts of the English translation of "Tafsir Al-Jalalayn", translated by the Darqawi Shazili Sufi Aisha Bewley. This Tafsir is among most famous and studied in many Madaris in the Muslim world. It was composed by Hafiz Jalaluddin Suyuti and his teacher Jalaluddin Al-Mahalli. Hafiz Suyuti is also a Sufi and a great scholar of Hadith. Al-Mahalli's Tafsir is from Surah Kahf to the end and also Surah Fatihah. Hafiz As-Suyuti's tafsir is from Surah Fatihah up to Surah Kahf.

In the English translation, the words in Bold are the translation of the Quran, and others in non-bold are words of Tafsir of As-Suyuti or his teacher.

The Prophet (saw) was not seeing events of Zakariyya and Maryam

P 128, Surah Ale 'Imran, Ayah 44, Hafiz As-Suyuti wrote:

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ
يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾

> "**This** (what We have mentioned about Zakariyya and Maryam) **is news from the Unseen,** of things which you did not see. Muhammad, **which We reveal to you. You were not with them when they cast their reeds** into the water to draw lots **to see which of them should be the guardian of Maryam** and have custody of her. **You were not with them when they quarrelled** about it. This news is Revelation."

Comment: Here, Hafiz As-Suyuti clearly said that the Prophet (saw) **did not see the events of Zakariyya and Maryam** and Allah only informed him (saw) of this through revelation (Wahy), while the Bralwis say that the Prophet (saw) is a witness of all actions of past and futures people, and he was Hadhir and Nadhir, seeing all the past events.

Knowledge of Ghayb is invisible to the Prophet (saw)

P 370, Surah Al-A'raf, Ayat 187-188, Hafiz As-Suyuti wrote:

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ
ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا
عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا

ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُۚ وَلَوۡ كُنتُ أَعۡلَمُ ٱلۡغَيۡبَ لَٱسۡتَكۡثَرۡتُ مِنَ ٱلۡخَيۡرِ وَمَا مَسَّنِيَ ٱلسُّوٓءُۚ
إِنۡ أَنَا۠ إِلَّا نَذِيرٞ وَبَشِيرٞ لِّقَوۡمٖ يُؤۡمِنُونَ ١٨٨

> "**They** (the people of Makka) **will ask you about the Hour** (the Day of Resurrection): **when is it due? Say** to them: **'Knowledge of it** and when it will occur **rests with my Lord alone. He alone will reveal it at its proper time. It hangs heavy** for many people **in the heavens and the earth** because of the terror it inspires**. It will not come upon you except suddenly.' They will ask you insistently as if you had full knowledge of it. Say: 'Knowledge of it rests with Allah alone, but most people do not know that**.'
>
> **Say: 'I possess no power to** bring **help or** avert **harm** from **myself, except as Allah wills. If I had had knowledge of the Unseen**, which is invisible to me, **I would have sought to gain much good, and no evil** such as poverty and other things **would have touched me** and I would have been careful to avoid harmful things. **I am only a warner** about the Fire for the unbelievers **and a bringer of good news** of the Garden **to people who believe.'"**

Comment: Here, Hafiz As-Suyuti clearly wrote that the knowledge of Ghayb is invisible to the Prophet (saw) and if the Prophet (saw) possessed this knowledge, he would have been careful to avoid harmful things. And we wee that the Prophet (saw) faced difficulties, was touched by magic, some of his companions were killed by tribes who claimed to be Muslims then killed the companions sent to them, and in the battle of Uhud many Muslims became martyred.

<u>The Prophet (saw) was censured by Allah for accepting excuses of some people</u>

P 410, Surah At-Tawba, Ayah 43, Hafiz As-Suyuti wrote:

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمۡ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ وَتَعۡلَمَ ٱلۡكَٰذِبِينَ

> "43. The Prophet, may Allah bless him and grant him peace, gave permission to a group to stay behind on his own initiative and the following was revealed to censure him. The pardon came before the censure, to calm his heart. **Allah pardon you! Why did you excuse them** for staying behind, rather than just leaving them **until it was clear to you which of them were telling the truth** in their excuse **and until you knew the liars** in that respect?"

Comment: So here, Hafiz As-Suyuti said that the Prophet (saw) relying on his own Ijtihad accepted excuses of some people, and Allah send this Ayah to censure the Prophet (saw).

<u>The Prophet (saw) was not witness to the events of Musa (aley salam)</u>

P 840, Surah Al-Qasas Ayat 44-46, it is written:

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِيِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾
وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟
عَلَيْهِمْ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن
رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

"You, Muhammad, **were not on the western side** of the mountain or the valley **when We gave Musa the command:** the Message to Pharaoh and his people. **You were not a WITNESS** so that you could know it.

Yet We produced further generations after Musa, **and ages passed –** so they forgot their contract with Allah, many knowledges disappeared, and Revelation ceased. Therefore We brought you as a Messenger and revealed to You the news of Musa and others. **Nor did you live among the people of Madyan and recite Our Signs to them,** enabling you to learn their story and report it, **yet We have sent you news** of **them.** We sent the Message to you with news of those who went before.

Nor were you on the side of **the Mount when We called** Musa to take hold of the Book with vigour; **yet it is a mercy from your Lord** that He sent you **so that you may warn a people** (the people of Makka**) to whom no warner came before, so that perhaps they will pay heed."**

Comment: Here, the Quran clearly tells that the Prophet (saw) **WAS NOT A WITNESS** to the story of Musa when Allah spoke to Musa on Mount Tur. And Al-Mahalli said that the Prophet (saw) was not a witness to this event so that he could know it. It is important to see that the Arabic word used here is "Shahid" (witness), so not only knowledge of these events is denied but also being present there and being a witness. And Bralwis use the word "Shahid" in other Ayat to try to justify their creed, and here it totally opposes their creed.

Before Wahy, the Prophet (saw) was not aware of the laws and practices of Islam

P 1045, Surah Ash-Shura, Ayah 52:

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن
جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٥٢﴾

"Accordingly We have revealed to you, Muhammad, **a Ruh** –meaning the Qur'an, which gives life to the hearts, as We revealed to other Messengers – **by Our command**. Before the revelation came **you had no idea of what the Book** (the Qur'an) **was, or faith** –meaning the laws and practices of Islam. **Yet We have made it** (the Ruh or the Book) **a Light by which We guide those of Our slaves**

> **We will. Truly you are guiding —** by the revelation given to you **— to a Straight Path —** the din of Islam"

Comment: Here, Hafiz Al-Mahalli clearly denied that the Prophet (saw) knew the laws of Islam before Wahy, while the Bralwis say that the Prophet (saw) since his creation knew all the future and everything that is to happen, and all sciences, whether religious or scientific. And Hafiz As-Suyuti did not see any objections and approved this explanation.

<u>At the beginning, the Prophet (saw) did not know his end in this world</u>

P 1079, Surah Ahqaf, Ayah 9:

قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

> **"Say: 'I am nothing new —** no innovation **— among the Messengers —** not the first Messenger. There were many before me, so how can you deny me? **I have no idea what will be done with me or you** in this world: whether I will be expelled from my land or killed as happened to Prophets before me, or whether you will throw stones at me or whether the earth will swallow you up as happened with others before you. **I only follow what has been revealed to me** — in other words, the Qur'an, and I do not innovate anything from myself. **I am only a clear warner.'"**

Comment: these are clear words in "Tafsir Jalalayn" saying that the Prophet (saw) in first place did not know his end in this world and Hafiz As-Suyuti clearly approved this explanation of his teacher.

<u>The Prophet (saw) did not have knowledge of time of resurrection</u>

P 1293, Surah al-Nazi'at, Ayat 42-44

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾

> « **They** (the unbelievers of Makka) **ask you about the** Last **Hour: 'When will it arrive?' What are you doing mentioning it —** anything about it? "You have insufficient knowledge even to mention it." **Its coming is your Lord's affair**. The knowledge of its time is with Allah, and only He knows it."

Comment: Here it is clearly told that the Prophet (saw) does not know when the time of resurrection will come.

<u>The Prophet (saw) was not aware of the story of Yusuf (aley salam) before Wahy</u>

P 518, Surah Yusuf, Ayah 102, Hafiz Suyuti wrote:

ذَٰلِكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهِ إِلَيۡكَۖ وَمَا كُنتَ لَدَيۡهِمۡ إِذۡ أَجۡمَعُوٓاْ أَمۡرَهُمۡ وَهُمۡ يَمۡكُرُونَ ﴿١٠٢﴾

> "**102. This —** what has been narrated about Yusuf **— is news of the Unseen** that was unknown to you, Muhammad, before **— which We reveal to you. You were not with them** (the brothers of Yusuf) **when they decided what to do —** and plotted and resolved on it **— and devised their scheme** about him. You were not with them to know his story and be aware of it. Your knowledge of it comes from Revelation."

Comment: Hafiz As-Suyuti clearly said that the Prophet (saw) was not aware of the story of Yusuf (aley salam) and was not with them. This speech does not leave any ambiguity.

<u>The Prophet (saw) was not aware of the story of Nuh (aley salam) before Wahy</u>

P 475, Surah Hud, Ayah 49, Hafiz As-Suyuti wrote:

تِلۡكَ مِنۡ أَنۢبَآءِ ٱلۡغَيۡبِ نُوحِيهَآ إِلَيۡكَۖ مَا كُنتَ تَعۡلَمُهَآ أَنتَ وَلَا قَوۡمُكَ مِن قَبۡلِ هَٰذَاۖ

فَٱصۡبِرۡۖ إِنَّ ٱلۡعَٰقِبَةَ لِلۡمُتَّقِينَ ﴿٤٩﴾

> "**That** (the story of Nuh) **is some of the news of the Unseen** which was concealed from you **which We reveal to you,** Muhammad. **Neither you nor your people knew it** (the Qur'an) **before this time. So be steadfast** in conveying the Message and in the face of injury as Nuh was. **The best** (most praiseworthy) **end result is for those who are godfearing**.

Comment: Here Hafiz As-Suyuti clearly said that the story of Nuh (aleyhi salam) was concealed to the Prophet (saw).

<u>Only Allah knows time of disbleivers' punsihment</u>

P 1256, Surah Al-Jinn, verse 25:

قُلۡ إِنۡ أَدۡرِيٓ أَقَرِيبٞ مَّا تُوعَدُونَ أَمۡ يَجۡعَلُ لَهُۥ رَبِّيٓ أَمَدًا ﴿٢٥﴾

> "**Say: 'I do not know whether what you are promised** by way of punishment **is close or whether my Lord will appoint a longer time before it**.' Only Allah knows its time. "

<u>Prophet Ibrahim was not aware that the strangers that came to his house were angels</u>

It is written in "Tafisr Jalalayn", Adh-Dhariat 51 : 24-28, as translated by Aisha Bewley:

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَـٰمًا ۖ قَالَ
سَلَـٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾ فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا
تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا۟ لَا تَخَفْ ۖ وَبَشَّرُوهُ بِغُلَـٰمٍ عَلِيمٍ ﴿٢٨﴾

> "24. This is addressed to the Prophet, may Allah bless him and grant him peace. **Has the story reached you of the honoured guests of Ibrahim?** The honoured guests were angels. There were twelve, ten or three of them. Jibril was one of them
> 25. **When they entered his dwelling and said, 'Peace!' he said 'Peace, to people we do not know.**' He said to himself, "We do not recognize them"
> 26**. So he slipped off** secretly **to his household and brought a fattened calf**. The Quran says in Surat Hud that it was roasted.
> 27. **He offered it to them** to eat, but they would not eat, **and then exclaimed, 'Do you not then eat?"**
> 28. **He felt afraid of them**- and concealed this to himself- **but they said, 'Do not be afraid!** We are the messengers of your Lord', **and gave them the good news of a son imbued with** much **knowledge**. That was Ishaq, as mentioned in Surat Hud."

Comment: So here it is clearly told that Ibrahim (aleyhi salam) did not recognize these Angels, that is why he brought food for them and feared when they refused it.

<u>Prophet Musa (aley salam) not knowing the reasons behind the actions of Al-Khidr</u>

Allah Ta'ala said in Surah Kahf:

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن
تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾

"**Musa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?" He (Khidr) said: "Verily! You will not be able to have patience with me! "And how can you have patience about a thing which you know not"**

It is written in "Tafsir Jalalayn", Kahf 18 : 68, about this issue:

> "The Hadith says about this ayat: quoting al-Khidr: O Musa, I have knowledge from Allah which He taught me and you do not know, and you have a knowledge from Allah which He has taught you and I do not know."

<u>Sulayman's judgment being better than Dawud's</u>

It is written in Tafsir Jalalayn, Surah Al-Anbiya 21: 78-79:

وَدَاوُۥدَ وَسُلَيْمَـٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ
شَـٰهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَـٰهَا سُلَيْمَـٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ
ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَـٰعِلِينَ ﴿٧٩﴾

> "78. **And remember the story of Dawud and Sulayman when they gave judgment about a field**- either a wheatfield or vineyard, which sheep went into at night without a shepherd when they got loose- **when the people's sheep strayed into it at night. We were Witness to their judgment**. Dawud said that the owner of the field should take the sheep, Sulayman said that he should have the use of their milk, offspring and wool until the field was restored to the state it had been in and then the sheep should be returned.
> 79. **We gave Sulayman understanding of it**- arbitration and judgment by Ijtihad, and Dawud preferred Sulayman's judgment. It is said that it came about by Revelation. Sulayman's judgment superseded Dawud's."

Comment: These verses of the Quran clearly explain that Sulayman's verdict was better than Dawud's and Dawud (aleyhi salam) changed his mind and preferred Sulayman's judgment. This makes it clear that Prophets do not know Ghayb and if Dawud (aleyhi salam) had knowledge of the Unseen, he would have given the better judgment.

Bralwi scholar and Peer Karam Shah's Tafsir "Dhiya ul-Quran" denying knowledge of Ghayb from Prophets

The Prophet (saw) was not aware that Uthman was not killed before Hudaybiyah treaty

Karam Shah Al-Bhervi said in Tafsir of Surah Fath, about the event of the treaty of Hudaybiyah, vol 4 p 568:

> "During this time, rumours were propagated that people of Makkah have made Hazrat 'Uthman martyr. Hazrat (the Prophet) (Aley Salatu wa Salam) announced that as long as the blood of Hadhrat Uthman is not being avenged, we will not move from here. The Sahabah were ordered to give Bay'ah of giving their lives"

Comment: So here the Bralwi Peer is clearly saying that the Prophet (saw) was not aware of the reality, that 'Uthman was killed, that is why he decided to avenge 'Uthman.

Prophet Sulayman not knowing the news brought by Hud Hud

Allah said:

وَتَفَقَّدَ ٱلطَّيۡرَ فَقَالَ مَا لِيَ لَآ أَرَى ٱلۡهُدۡهُدَ أَمۡ كَانَ مِنَ ٱلۡغَآئِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُۥ
عَذَابٗا شَدِيدًا أَوۡ لَأَاْذۡبَحَنَّهُۥٓ أَوۡ لَيَأۡتِيَنِّي بِسُلۡطَٰنٖ مُّبِينٖ ﴿٢١﴾ فَمَكَثَ غَيۡرَ بَعِيدٖ فَقَالَ
أَحَطتُ بِمَا لَمۡ تُحِطۡ بِهِۦ وَجِئۡتُكَ مِن سَبَإِۭ بِنَبَإٖ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدتُّ ٱمۡرَأَةٗ تَمۡلِكُهُمۡ
وَأُوتِيَتۡ مِن كُلِّ شَيۡءٖ وَلَهَا عَرۡشٌ عَظِيمٞ ﴿٢٣﴾ وَجَدتُّهَا وَقَوۡمَهَا يَسۡجُدُونَ لِلشَّمۡسِ
مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَصَدَّهُمۡ عَنِ ٱلسَّبِيلِ فَهُمۡ لَا يَهۡتَدُونَ ﴿٢٤﴾
أَلَّا يَسۡجُدُواْۤ لِلَّهِ ٱلَّذِي يُخۡرِجُ ٱلۡخَبۡءَ فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَيَعۡلَمُ مَا تُخۡفُونَ وَمَا
تُعۡلِنُونَ ﴿٢٥﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلۡعَرۡشِ ٱلۡعَظِيمِ۩ ﴿٢٦﴾ ۞ قَالَ سَنَنظُرُ أَصَدَقۡتَ أَمۡ
كُنتَ مِنَ ٱلۡكَٰذِبِينَ ﴿٢٧﴾

“**He (Sulayman) inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason." But the hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news. "I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. "I found her and her people worshipping the sun instead of Allah, and Shaytan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,"… (Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars**.” (Naml : 20-27)

Peer Karam Shah said in v 3 note 30 p 439:

> “Little time after Hud Hud came and explaining the reason of his absence he said he brought some information (Khabar) which you did not know before…”

And in p 440 note 35:

> “Hazrat Sulayman (Aleyhi Salam) said he will check his saying. So we know from this that if in front of the ruler, the accused one gives an excuse, it should not be rejected but accepted and it should be checked and after checking he (ruler) should give his decision”

Prophet Dawud (aley salam) not knowing the two persons who came to him at night

Allah said:

۞ وَهَلۡ أَتَىٰكَ نَبَؤُاْ ٱلۡخَصۡمِ إِذۡ تَسَوَّرُواْ ٱلۡمِحۡرَابَ ﴿٢١﴾ إِذۡ دَخَلُواْ عَلَىٰ دَاوُۥدَ فَفَزِعَ
مِنۡهُمۡۖ قَالُواْ لَا تَخَفۡۖ خَصۡمَانِ بَغَىٰ بَعۡضُنَا عَلَىٰ بَعۡضٖ فَٱحۡكُم بَيۡنَنَا بِٱلۡحَقِّ وَلَا
تُشۡطِطۡ وَٱهۡدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ﴿٢٢﴾ إِنَّ هَٰذَآ أَخِي لَهُۥ تِسۡعٞ وَتِسۡعُونَ نَعۡجَةٗ وَلِيَ
نَعۡجَةٞ وَٰحِدَةٞ فَقَالَ أَكۡفِلۡنِيهَا وَعَزَّنِي فِي ٱلۡخِطَابِ ﴿٢٣﴾ قَالَ لَقَدۡ ظَلَمَكَ بِسُؤَالِ
نَعۡجَتِكَ إِلَىٰ نِعَاجِهِۦۖ وَإِنَّ كَثِيرٗا مِّنَ ٱلۡخُلَطَآءِ لَيَبۡغِي بَعۡضُهُمۡ عَلَىٰ بَعۡضٍ إِلَّا ٱلَّذِينَ
ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَقَلِيلٞ مَّا هُمۡۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسۡتَغۡفَرَ رَبَّهُۥ
وَخَرَّۤ رَاكِعٗاۤ وَأَنَابَ ۩

"**And has the news of the litigants reached you? When they climbed over the wall into (his) Mihrab (a praying place or a private room). When they entered in upon Dawud (David), he was terrified of them, they said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way. Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech. [Dawud (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance**." (Sad : 21-22)

Peer Karam Shah said vol 4 p 236-237 note 31, after criticizing some Mufasirs for their bringing some stories taken from Israiliyat (narrations from Jews) which do not suit a Prophet, brought some scholars' explanation about this event:

> "'Allamah Abu Hayan Al-Andalusi brought the conclusion in his Tafsir "Bahr Al-Muhit": "Our Tahqiq is that the people who crossed the wall and came in the Mihrab where humans. They entered from a way which was not the way to enter, and they came at the time, that was not the time of judgment. He (Dawud (Aley Salam)) feared that they would kill him, but when it became clear to him that they came for judgment as Allah told, then Hazrat Dawud came to know that all this event meaning there coming from not proper way and at wrong time, and his thinking they came to kill him, and his fearing because of this, all of this was a test. Allah (Ta'ala) wanted to test him with that, and his bad opinion about them was not according to the level of prophethood. That is why he sought forgiveness"

Comment: The Bralwi Peer clearly approved the explanation of Abu Hayan Al-Andalusi that Dawud (aley salam) did not know who these people were and feared to be killed by them, so how can Bralwis then believe saints know everything, know Lawh Al-Mahfuz, know whatever is in hearts of people? How can Bralwis say: "Ya Ghaus Medad"?

Tafsir of the Bralwi scholar Na'imudin Al-Muradabadi contradicting Ahmad Raza Khan

Nooh (aleyhi salam invoking for his son)

Allah (Ta'ala) said:

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبۡنِي مِنۡ أَهۡلِي وَإِنَّ وَعۡدَكَ ٱلۡحَقُّ وَأَنتَ أَحۡكَمُ
ٱلۡحَٰكِمِينَ ﴿٤٥﴾ قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖۖ فَلَا تَسۡـَٔلۡنِ مَا
لَيۡسَ لَكَ بِهِۦ عِلۡمٌۖ إِنِّيٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلۡجَٰهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنۡ
أَسۡـَٔلَكَ مَا لَيۡسَ لِي بِهِۦ عِلۡمٞۖ وَإِلَّا تَغۡفِرۡ لِي وَتَرۡحَمۡنِيٓ أَكُن مِّنَ ٱلۡخَٰسِرِينَ ﴿٤٧﴾

"**And Nooh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges"" He said: "O Nooh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants. Nooh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers**." (Hud : 45-47)

The Bralwi scholar Na'imudin Muradabadi said in his Tafsir in Surah Hud Ayat 45-47, about Prophet Nooh asking Allah to forgive his son (Quran Majeed translation of Ahmad Raza Khan p 328):

> "What is the wisdom in Hadhrat Nooh asking Allah to save his son? Shaykh Abu Mansur al-Maturidi (Rahmatullahi aleyi) said that Kan'an, the son of Hadhrat Nooh (Aley Salatu wa Salam) was an hypocrite and he was pretending to be believer in front of him (Hadhrat Nooh), if he (Kan'an) had made his disbelief apparent, then he (Nooh) would not have made du'a to Allah (Ta'ala) to save him. ("Madarik" (of An-Nassafi Al-Hanafi))"

Comment: So here, Na'imudin Murabadi tells us that Nooh (aley salam) was not aware of the Kufr of his son, who was hiding it, that is why he made du'a to Allah and if he was to know about that, then he would not have asked Allah to save him.

This is a very interesting explanation from people who say that Awliya know Ghayb, who invoke Al-Jilani for help, believe that Abdul Qadir Al-Jilani knows the unseen, knows their situation, that is why they seek help from him, and at same time, they deny Prophet Nooh (Aley Salam) knowing his son's Kufr. Isn't that shocking?

So any Bralwi having reason should immediately stop believing that saints know the unseen and have the power to rescue them

Note: It is written in "Tafsir Jalalayn", Hud verse 46:

> “**He is someone whose action was not righteous**. Your asking for him to be saved was not correct because he was an unbeliever and the unbeliever will not be saved.”

Comment: So for As-Suyuti, this action of Nuh (aleyhi salam) was not correct, so this is a mistake of Ijtihad. This makes it clear that he did not have knowledge of the unseen.

<u>Ibrahim (aleyhi salam) invoking for his father</u>

Allah (Ta’ala) said:

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ
لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ﴿١١٤﴾

“**And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah, he dissociated himself from him**” (Tawbah : 114)

Na’imudin Al-Muradabadi said about this verse:

> “Hazrat Ibrahim (Aley Salatu wa Salam) asking forgiveness (for his father) was because of the hope of Islam for him (meaning that his father would become Muslim), which Azar promised his son, and he had promised Azar to ask forgiveness for him, and when this hope finished, then he cut off from him” (Translation of Quran of Ahmad Raza Khan p 297 Hashyah 268)

Comment: If Ibrahim (aley salam) knew the unseen, then he would know that his father would not become Muslim. So here the Bralwi scholar agreed that Ibrahim (aley salam) acted upon his hope and not in certitude, so he did not know the future. So it shows that Prophets are only informed of some matters of Ghayb through Wahi and when they do not receive Wahi, they are like normal human beings and do not know Ghayb

Note: The same is written in “Tafsir Jalalayn”, Tawbah 114, as translated by Aisha Bewley, words of Quran in bold:

> “**Ibrahim would not have asked forgiveness for his father but for a promise he made to him** when he promised him, “I will ask my Lord to forgive you”, since he hoped that he would become Muslim, **and when it became clear to him that he was an enemy of Allah**- when he died an unbeliever- **he renounced him** and stopped asking forgiveness for him.”

<u>Prophet Uzayr not knowing how many years he slept</u>

Allah (Ta’ala) said:

أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ
فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل
لَّبِثْتَ مِاْئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَٱنظُرْ إِلَىٰ حِمَارِكَ
وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ
فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٥٩﴾

"**Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things**." (Al-Baqarah : 259)

Na'imudin Al-Muradabadi said:

> "Allah asked him how much days he stayed here. He, with approximation replied one day or less. He thought it was the night of the day he slept. Allah said: you stayed 100 years" (Translation of Quran of Ahmad Raza Khan p 64 Hashyah 540)

Comment: Al-Muradabadi Al-Bralwi before mentioned that the man mentioned in this story is the Prophet 'Uzayr, so knowledge of how many years he slept is denied to this Prophet of Allah, and Prophet only know what they receive through Wahi, else they do not know Ghayb

How can then the Bralwi say that Al-Jilani knows Al-Lawh Al-Mahfooz and knows everything?

Bralwi scholar Ghulam Rasul Sa'idi on Prophets erring in Ijtihad and judgments

Errors in the Prophet's Ijtihad

In Vol 3 p 238 of Sharh of "Sahih Muslim", Ghulam Rasul Sa'idi Al-Bralwi wrote:

> The views of Fuqaha Mujtahid about the Ijtihad of the Prophet (saw)
>
> Some scholars have the opinion that Prophet (saw) was not doing Ijtihad at all and all the sayings and actions of his life depended on revelation (Wahi), and as long as the Prophet (saw) did not receive Wahi on a matter, he (saw) would not do it. And that Prophet (saw) was limited to Wahi in every thing and every action. And in no

matter did the Prophet (saw) took help from Qiyas (analogy) and Ijtihad…He (saw) never took advice nor acted on advice.

Contrary to this, the majority of the scholars and Fuqaha of Islam hold the opinion that the Prophet (saw) was performing Ijtihad and using Qiyas in matters in which he did not receive Wahi. In most cases, the Prophet's Ijtihad was right, and on some occasions based on some wisdom known to Allah, errors occurred in his Ijtihad, and the reality of these errors was that the Prophet (saw) was leaving the better thing, everything is not disliked and detested in its self, but it was not the best according to the Prophet's high status and great level, and then Allah would correct him through Wahi, and the Prophet (saw) would leave this action that was not the best.

'Allamah Al-Amidi Ash-Shafi'i wrote that there is difference whether the Prophet (saw) was doing Ijtihad or not. Imam Ahmad and Qadhi Abu Yusuf affirmed Ijtihad, and Abu Ya'la Al-Jubai (Mu'tazili) did not affirm it. Imam Ash-Shafi'i declared it permissible in one of his Risalah, but not definitively. Qadhi Abu Jabbar and Abul Husayn Al-Basri also shared this view, and some people said that in rulings of the Shari'ah the Prophet (saw) was not doing Ijtihad but in matters related to battles, the Prophet (saw) was doing Ijtihad. ("Ihkam fi Usulil Ahkam", v 3 p 140)

Bahrul Ulum Al-Hanafi wrote that the Ash'aris and Mu'tazilis do not believe in Ijtihad of Prophet (saw), and the majority say it is permissible, and for them the Prophet (saw) was also worshiping with Ijtihad, and the Ahnaf say that the Prophet (saw) was doing Ijtihad after waiting for Wahi, and when his Ijtihad remained uncorrected (by the Wahi), it is like a cleat text (Qat'i Nass), and for the Ahnaf it is permissible that error can occur in the Prophet's Ijtihad, but the Prophet (saw) was not left upon error. (Bahr Al Ulum Abdul 'Ali Al-Hanafi, "Fawatih Ar-Rahmut" v 2 p 366)

'Allamah Al-Amidi wrote that some Shafi'is do not believe in his (saw) error in Ijtihad, and most of Shafi'iah and and Hannabilah and Muhadiths believe in his error in Ijtihad but said that the Prophet was not left upon error. ("Ihkam", v 3 p 164)…

'Allamah Al-Qurtubi talking about the Ijtihad of the Prophet (saw) wrote: "The Prophet (saw) and all others Prophets are equal in the matter that error could happen in their Ijtihad. But they did not remain upon error." Then bringing proof on the Ijtihad of the Prophet (saw), he wrote: "A woman asked the Prophet (saw) about the place where to do her 'Iddah (waiting period after divorce or death), the Prophet (saw) said to do the 'Iddah wherever she wants. Then he (saw) said to stay during the 'Iddah period in her house. A man asked the Prophet (saw) that if he was to become a martyr, what would prevent him from entering paradise, the Prophet (saw) answered: "Nothing" and then the Prophet (saw) called him back and said "Except debt, Jibrail told me about that just now." ("Jami Ahkam Al-Quran" v 11 p 309)

Ibn Hajar Al-'Asqalani wrote: "Getting a text from Wahi was possible for the Prophets on all matters, yet the ruling of Ijtihad was permissible for them, so they can get more recompense, and Ijtihad of Prophets did not remain upon error." ("Fath Al-Bari", v 6 p 465)

‘Allamah Badrudin Al-‘Ayni wrote on this topic quoted Allamah ibn Jawzi: “Prophets’ Ijtihad are distinguished from other Mujtahid’s …from not remaining upon error” (“Umdatul Qari” v 16 p 17)

Proofs from the Quran for the Prophet (saw)’s Ijtihad:

Allah said: “**And consult them in matters, and you have decided then have Tawakkul in Allah**”

In this verse, Allah ordered the Prophet (saw) to take advice from the Muslims, and in matters in which Wahi comes, there is no question of taking advice. And if taking advice from the Muslims was not worth then what was the point to order it, rather Allah affirmed that when you have decided something then do it putting your trust in Allah. So we can deduce from these verses that in matters in which the Wahi did not come, the Prophet (saw) was taking advice from his Sahabah and was taking decisions based on Ijtihad, and this verse is a clear proof for Ijtihad happening from the Prophet (saw) and his acting upon it.

‘Allamah Al-Alusi wrote in his Tafsir: “Difference occurred in the Prophet (saw) consulting his Sahabah in matters of religion when there was no Wahi, those who denied Ijtihad for him (in matters of religion) went to say it is not permissible (to ask for advice) and those who did not deny it went to say it is permissible (to seek advice) and this is more authentic”

Imam Ar-Razi wrote in explanation of this Ayah: “He (saw) was ordered to do Ijtihad when he did not receive Wahi, and Ijtihad strengthens with debate and dialogue, and this is why he was ordered to consult and he consulted them about the prisoners of Badr, and this is from matters of religion”

When the Prophet (saw) accepted excuses given by the hypocrites of Madinah and gave them permission not to go to Jihad, then this verse was revealed: “**May Allah forgive you, Why did you grant them leave (for remaining behind you) until truthful were made clear to you and you knew liars**” (Tawbah 43)

‘Allamah Al-Alusi said: “A group of scholars have taken proof (from this verse) to prove the Ijtihad of the Prophet (saw) and sometimes he did receive only one recompense (when there is error) and the evidence in this verse is clear”

Imam Ar-Razi wrote in explanation of this verse: “The Prophet (saw) in this event gave permission based on his Ijtihad, and this prove that he (saw) was judging according to Ijtihad”

There are a lot of indications in the Quran showing Ijtihad of the Prophet (saw): the Prophet (saw) took ransom for prisoners of Badr, he (saw) read the Janazah of Abdullah ibn Ubay by Ijtihad, the Prophet (saw) made du’a against killers of martyrs of well Ma’unah by Ijtihad and Allah revealed “**You do not any share in the decision**” to stop him from that. The Prophet (saw) turned away from Abdullah ibn Um Maktum based on Ijtihad for which Allah talked to him with love.

Proofs from Ahadith for the Prophet (saw)'s Ijtihad:

Narrated Umm Salama: in Sahih Al-Bukhari (English translation Muhsin Khan)

Allah's Apostle said, "*I am only a human being, and you people (opponents) come to me with your cases; and it may be that one of you can present his case eloquently in a more convincing way than the other, and I give my verdict according to what I hear. So if ever I judge (by error) and give the right of a brother to his other (brother) then he (the latter) should not take it, for I am giving him only a piece of Fire*."

'Allamah Al-'Ayni said in the explanation of this Hadith: "In this there is proof that the Prophet (saw) was judging with Ijtihad, this has been said by 'Iyad and this is the saying of Muhaqiq, this has been said by Al-Khattabi"

'Allamah ibn Hajar Al-'Asqalani said in the explanation of this Hadith: "And there is evidence on this (Hadith) that the Prophet (saw) was judging with Ijtihad when the Wahi did not come, and some people disapproved of that (Ijtihad in religious matters) and this Hadith is among the clearest proof against them, and there is evidence in this that sometimes he (saw) was giving a judgment based on Ijtihad and it (the matter) was in reality contrary to it, but if this kind of things happened, the Prophet (saw) would not remain upon this (error)…"

Mulla Ali Al-Qari said about this Hadith: "In this there is an evidence for the permissibility of error in partial rulings (Ahkam Juzziyah) but in rules of Shari'ah (Qawaid Shar'iah) this is not possible, and people of Usul (ul Fiqh) agreed that the Prophet (saw) did not remain upon error in Ahkam"

End of Ghulam Rasul Sa'idi's words

The case of the prisoners of Badr

It is mentioned in a long Hadith in "Sahih Muslim", Kitab Jihad, chapter 18: The help with angels in Badr and the permissibility of the spoils of war:

"…The Muslims that day (i. e. the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (may peace be upon him) said to Abu Bakr and 'Umar (Allah be pleased with them): What is your opinion about these captives? Abu Bakr said: They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam. Then the Messenger of Allah (may peace be upon him) said: What is your opinion. Ibn Khattab? He said: Messenger of Allah. I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may but off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allah (may peace be upon him) approved the opinion of Abu Bakr and did not approve what I said The next day when I came to the Messenger of Allah (may peace be upon him), I found that both he and Abu Bakr were sitting shedding tears. I said: Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep, if not, I will at least pretend to weep in sympathy with you. The Messenger of Allah (may peace be upon him) said: I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to

him.) Then God revealed the verse: "**It is not befitting for a Prophet that he should take prisoners until the force of the disbelievers has been crushed**..." (Surah Anfal, Ayat 67-70) to the end of the verse:" so eat ye the spoils of war, (it is) lawful and pure. So Allah made booty lawful for them."

In Vol 5 p 343 of his Sharh of "Sahih Muslim", Ghulam Rasul Sa'idi said:

> "There is no doubt that fighting the disbelievers until this (until they are powerless) is based on Ijtihad, and maybe the Prophet (saw) thought that the number of people killed would be enough for this purpose (of making disbelievers powerless), and in fact the number killed was not enough, so the Prophet erred in his Ijtihad, because there is no text revealed defining a limit (of being powerless and crushed), and error in Ijtihad in any matters deserves reward and recompense…"

<u>The case of the palm tree and the matters of this world</u>

In "Sahih Muslim", Kitab Fadahil Nabi (saw), chapter 35: It is obligatory to follow the prophet (may peace be upon him) in all matters pertaining to religion, but one is free to act on one's own opinion in matters which pertain to technical skill

Musa b. Talha reported: I and Allah's Messenger (may peace be upon him) happened to pass by people near the date-palm trees. He (the Holy Prophet) said: What are these people doing? They said: They are grafting, i. e. they combine the male with the female (tree) and thus they yield more fruit. Thereupon Allah's Messenger (may peace be upon him) said: I do not find it to be of any use. The people were informed about it and they abandoned this practice. Allah's Messenger (may peace be upon him) (was later) on informed (that the yield had dwindled), whereupon he said: If there is any use of it, then they should do it, for it was just a personal opinion of mine, and do not go after my personal opinion; but when I say to you anything on behalf of Allah, then do accept it, for I do not attribute lie to Allah, the Exalted and Glorious.

Rafi' b. Khadij reported that Allah's Messenger (may peace be upon him) came to Medina and the people had been grafting the trees. He said: What are you doing? They said: We are grafting them, whereupon he said: It may perhaps be good for you if you do not do that, so they abandoned this practice (and the date-palms) began to yield less fruit. They made a mention of it (to the Holy Prophet), whereupon he said: I am a human being, so when I command you about a thing pertaining to religion, do accept it, and when I command you about a thing out of my personal opinion, keep it in mind that I am a human being. 'Ikrima reported that he said something like this.

Anas reported that Allah's Messenger (may peace be upon him) happened to pass by the people who had been busy in grafting the trees. Thereupon he said: If you were not to do it, it might be good for you. (So they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world.

In his Sharh of "Sahih Muslim", vol 6 p 827, Ghulam Rasul Sa'idi mentioned the explanation of An-Nawawi, Mulla Ali Qari and Abdul Haqq Ad-Dehlawi:

> Allamah Yahya ibn Sharf An-Nawawi wrote: "Scholars have said that what the Prophet (saw) say without Tashri' (legislating a law) about things related to the

world (Dunya) and living conditions, it is not obligatory to act upon this, but what the Prophet (saw) tells with his Ijtihad about things related to Tashri' then it is obligatory to act upon it, and this matter in which the Prophet (saw) gave verdict about leaving this mixing of dates, this was not related to laws, it was an advice, and leaving this mixing led to produce less dates, and then the Prophet (saw) said "You know better about things of your Dunya" The reason is that the Prophet (saw)'s attention and preoccupation was fixed on religious knowledge, and he (saw) wasn't giving to much attention to the Dunya and this is not a defect" ("Sharh Sahih Muslim")

Mulla Ali Al-Qari said that this Hadith is a proof that the Prophet (saw) was usually not giving attention to matters of this world ("Mirqat").

Shaykh Abdul Haqq Ad-Dehlawi said: "The conclusion is that the Prophet (saw) without descent of Wahi, forbade mixing of dates based upon his Ijtihad because this was an action from Jahiliyah time and there was no rational reason about it being effective, and the Prophet (saw) did not pay attention to this, and it is the tradition of Allah that upon this method fruits grow in more quantity. The Prophet (saw) forbade it, but not strongly, but rather he said it would be better not to mix them, and this Hadith is a proof that the Prophet (saw) was not giving attention to things from this world, because there is no link between this action and the hereafter, but when the Prophet (saw) paid attention that the tradition of Allah is that this action is effective, then the Prophet (saw) did not say anything and in some narrations, "You know better about your matters of Dunya." …"

Comment: This is in clear contradiction with the creed of Ahmad Raza Khan Bralwi and this shows that nowadays many Bralwis scholars do not agree with Ahmad Raza Khan that the Prophet (saw) knew everything since his creation, rather for these neo-Bralwis the Prophet (saw) only got this knowledge of everything at the end of his life and then became Hazir Nazir (omnipresent), and this new-Bralwism is also pure falsehood and has no proof

And also Bralwis cannot deny all the scholars quoted above (An-Nawawi, Ibn Hajar Al-Asqalani, Badrudin Al-'Ayni, Mulla Ali Al-Qari, Al-Qurtubi, Al-Alusi, Ar-Razi and others) differing from the creed of Ahmad Raza Khan Bralwi, as the translation is done by their own scholar, so they cannot accuse Salafis of mistranslating or lying.

Qadhi 'Iyad on Prophets erring in matters of this world or in judgments

"Ash-Shifa" of Qadi 'Iyad, translated by Aisha Bewley, p 348-351:

"SECTION 3: The Prophet's states with respect to worldly matters

We will examine the Prophet's worldly states with respect to his beliefs, reports and actions.

As for worldly beliefs, one aspect of his state in this regard is that it was possible for him to believe something concerning the matters of this world based on one interpretation when the opposite was true, or to be subject to doubt or supposition regarding them. These matters are not the same as matters of the *Shari'a.*

Rafi' ibn Khadij said that the Messenger of Allah came to Madina while they were pollinating the dates and asked, "What are you doing?" They told him and he said, "Perhaps it would be better not to do it." So they left it and there were less dates. They mentioned that to him and he said, "I am a man. If I command you to do something in your *deen,* then do it. **If I tell you something from opinion, I am but a man**."' Anas added, "**You know better the affairs of your world**." Another variant has, "I had an opinion, so do not blame me for having an opinion."

In the *hadith* from Ibn 'Abbas we find, "I am a man. What I tell you from Allah is true. **In what I say from myself, I am but a man. I can err and I can be right**." This is what he said about himself regarding his opinions about the affairs of this world. That is not the case with any words which came from him or his *ijtihad* when laying down the *Shari'a* or making a *sunna.*

This matter is also illustrated by what Ibn Ishaq has related about the time the Prophet dismounted near the waters of Badr. AI-Hubab ibn al-Mundhir said to him, "Is this a place where Allah has made you dismount so we cannot go forward or is it simply a question of opinion, military tactics and strategy." He said, "It is opinion, military tactics and strategy." Al-Hubab said, "Then this is not the place to dismount. Continue until we come nearer the water, towards the enemy. We can alight there and then we can fill up the wells beyond it. *We* will drink and they will not drink." The Prophet said, "You have indicated the correct course of action," and did what al-Hubab had suggested.

Allah said to the Prophet, "**Take counsel with them concerning the matter**." (7:159)

The Prophet wanted to placate one of his enemies with a third of the dates of Madina. He took counsel with the Ansar and, after hearing their opinion, changed his mind. Fallibility of this kind which pertains to any such worldly matters which do not involve the science of the *deen,* its beliefs or teachings are permitted to him since none of this implies imperfection or demotion. They are ordinary things capable of being known by anyone who attempts to learn and occupy himself with them. The heart of the Prophet, however, was filled with gnosis of Allah's lordship. He was full of the sciences of the *Shari'a.* His mind was directed towards the best interests of his community in this world and the *deen.*

But such fallibility only happened in respect of certain matters. The rare case is allowed and in things which concern observing this world and its fruits, not in doing such things often, followed by stupidity and inattention. Many transmissions have come from the Prophet showing a deep knowledge of the matters of this world and understanding of the fine points concerning the best interests of his people and the politics of the different groups of his followers which was a miracle among men. This has already been discussed in the chapter of this book devoted to his miracles.

SECTION 4: The Prophet's judgements

As for what the Prophet thought concerning his human capacity to judge, the recognition of the true from the false, and the science of distinguishing the beneficial from the corrupt, **this is similar to the previous topic**

Umm Salama said that the Prophet said, "**I am a man** and you bring your quarrels to me. Perhaps one of you might know how to argue more eloquently than the other, and so I would decide in his favour according to what I hear.

Whoever is given a judgement which contains any of his brother's right should not take any of it or a piece of the Fire will be cut out for him." In the transmission of az-Zuhri from 'Urwa, it has, "Perhaps one of you might be more eloquent than the other and so I would suppose that he was speaking the truth and give judgement in his favour."

His judgements were based on the apparent evidence and what the prevailing opinion demanded through the testimony of witnesses, swearing on oath, looking for the most likely interpretation, and recognising a hawk from a handsaw while knowing what the wisdom of Allah demands concerning these things.

If Allah had so willed, He would have acquainted the Prophet with the secrets of His slaves and the hidden consciences of his community and then he would have judged between them by pure certainty and knowledge without any need for confession, clear proof, oath or probability. However, since Allah has commanded his community to follow the Prophet and imitate his actions, states, decisions and life, and since this knowledge, had it existed, would have been part of his special knowledge by which Allah preferred him, his community would not have had any way of following him in this respect nor of establishing a proof, through the precedent of one of his cases in his *shari'a,* because they would not know what he had been shown in that case which caused him to reach the judgement he reached. It would have been by a hidden element of Allah's teaching to him by which he was able to see into their secrets. The community as a whole would not have access to it.

Allah made the Prophet's judgement proceed by the outward, in which he and other men are equal, so as to enable his community to imitate him completely both in respect of particular judgements and also as regards arriving at a judgement. The community have taken his *sunna* from this outward knowledge and certainty since clarification by action is more sublime than that by verbal reports due to the comparative nature of verbal expressions and their openness to different interpretations. Reaching judgement by outward actions has a more subtle clarification, is clearer in judgement and has greater benefit for the needs of disputes and quarrels. It was also in order to enable the community to be guided by all the judgements he made and so that verification of what has been related from him would be made possible and the rule of his *shari'a* could be established. Hidden within these judgements is some of the knowledge of the Unseen which the Knower of the Unseen has kept back. "**He does not show His Unseen to**

> **anyone, except for a Messenger with whom He is pleased.**" (72:26**) He teaches him what He wills of it and keeps to Himself what He wills.** None of this detracts from his prophethood nor does it lessen his protection."

Comment: This is a clear refutation of the Bralwi claim that the Prophet (saw) is given knowledge of everything, knowledge of every science, mathematics, physics, biology, and also the Prophet (saw) knows what is in the hearts and thoughts of people.

And this book has been translated by a Murabit Darqawi Shazili Sufi, so the Bralwis cannot say that Salafis mistranslated this, Qadi 'Iyad did not say such.

In matters of the Duniya and judging between people, the Prophet (saw) clearly told that he is a man, and how can any Muslim deny such clear sayings of the Prophet (saw).

Al-Ghazali's words that prophets are not immune to errors in judgements

Abu Hamid Al-Ghazali wrote in his "Munqhid nima dhalal" translated into English by RJ Mc Carthy under name "Deliverance from error", published by Fons Vitae, p 73, and introduced by Abdal Hakim Murad:

> "The Prophets and religious leaders referred men to exercise of personal judgment, and necessarily so, despite their knowledge that men might err. The Apostle of God – God's blessings and peace be upon him! – even said: "I judge by externals, but God undertakes to judge the hearts of men." This means: "I judge according to the most probable opinion resulting from the witnesses' statements, but they may err about the matter. **The prophets had no way to be safe from error in such cases involving personal judgments**; how, then, can anyone else aspire to such safety?"

Comment: Al-Ghazali wrote this in refutation of Ta'limites Shi'ah who say that there must be in infallible Imam at every time to know the truth, and Al-Ghazali explained that the Prophet (saw) used his personal judgment in judging between people and he was not free from error in it.

And Al-Ghazali explained these matters in details that Prophets can make errors in Ijtihad in his books of Usul ul Fiqh like "Al-Mustasfa" and "Al-Mankhul".

Al-Qurtubi and the Prophet (saw) not knowing inner realities when judging

Al-Qurtubi wrote in his Tafsir as translated by the Sufi Aisha Bewley, published by Dar Al-Taqwa, p 485-486, verse 188 of Al-Baqarah

> "Whoever obtains someone else's property in a manner other than that permitted by the *Shari `a* has consumed it by false means. One such occasion is if a *qadi* judges in your favour when you know that you are in the wrong. The *haram* does not become *halal* by the verdict of a judge, because he judges by the outward. It does not change the inner reality. Umm Salama transmitted that the Prophet, may Allah bless him and grant him peace, said, "I am but a man to whom you bring your disputes. Perhaps one of you is more eloquent in his evidence than the other and so I give judgement according to what I have heard from him. If I make a judgement in his favour about something which is rightfully his brother's, he should not take any of it for I am awarding him a portion of the Fire." This is a clear text expressing the fact

> that the judgement of the judge by the outward does not change the inward judgement."

Comment: One can see that Al-Qurtubi like Qadhi 'Iyad and Al-Ghazali, refutes the creed of Ahmad Raza Khan Al-Bralwi. For all these noble scholars, the Prophet (saw) did not know the reality when judging disputes of people and he would judge with testimonies and other proofs and he could err in this, but for Ahmad Raza Khan, even the Awliya know Al-Lawh Al-Mahfuz, La Hawla wala Quwatta ila Billah.

Al-Buti quoting Ash-Shirazi, Al-Amidi, Ibnul Hajib and Al-Baydawi on the Prophet's errors in Ijtihad like for the case of prisoners of Badr

Dr M. Said Ramadan Al-Buti in "The Jurisprudence of the Prophetic Biography" translated by Nancy Roberts, (who is a converted Sufi, see her introduction to the book "Lataif ul Minnan" of Ibn Ataillah Al-Iskanadari), published by Dar Al Fikr:

P 287-289:

> "Nine: The question of the captives. The Prophet's consultation with his Companions in this regard, the decision which was made to grant the captives' release in return for a ransom of money, then the revelation of Qur'anic verses reprimanding the Prophet (pbuh) and his Companions for this decision, point to important principles:
>
> This event serves as evidence that the Prophet (pbuh) possessed the right to engage in Those who hold this view – and they are the majority of the scholars of Islamic jurisprudence – reached this conclusion based on the question concerning the captives taken at Badr. If it was possible for the Prophet (pbuh) to engage in *Ijtihad (1),* then, it follows that it was possible for the resulting judgment to be either correct or incorrect. However, in those cases where his judgment was incorrect, the error would not be allowed to remain-, rather, a Qur'anic verse would inevitably be revealed in order to correct his mistaken judgment. If no such verse was revealed following the judgment, this indicated that his (pbuh) judgment had been correct, being in accordance with the truth as known by God Almighty.
>
> In his *Sharh a]-Luma'fi Usul al-Fiqh,* Abu Ishaq al-Shirazi states, "It was possible for him (pbuh) to err; however, he was not allowed to remain in error. Instead, he was soon made aware of it." He also says, "There are those who maintain that he (pbuh) was not permitted to err; however, this is incorrect, as may be seen from the words of God Almighty, "**May God forgive you (0 Prophet)! Why did you grant them permission (to stay at home)?**" (Qur'an 9:43) (2)
>
> In his commentary on al-Baydawi's *Minhaj Ilm Uuil al-Fiqh* ("The Methodology of the Science of the Foundations of Jurisprudence"), al-Asnawi states, "Al Amidi and Ibn al-Hajib maintain that he (pbuh) was capable of erring, provided that the error was not allowed to remain. This view was passed down by al-Amidi from most adherents of the Hanbali school as well as most hadith scholars."(3)
>
> Similarly, commenting on the words of God Almighty, **"It is not fitting for a prophet to keep captives until he has made a great slaughter in the land**. . . ." (Qur'an

> 8:67), Imam al-Baydawi states, "This verse shows that the prophets, may blessings and peace be upon them, engage in Ijtihad and that the judgments at which they arrive may be incorrect, but that, if any such judgment is incorrect, they will not be allowed to maintain it."

Comment: One can see that many Sufis scholars do not accept the extreme views of Ahmad Raza Khan and his followers.

Ibn Rajab saying that the knowledge of the whole creation is equal about the time of resurrection

Ibn Rajab Al-Hambali mentioned in "The compendium of Knowledge and Wisdom" (Jami Al-Ulum wal Hikam), as translated by Abdassamad Clarke, published by Turath Publishing, p 28, the famous Hadith about Islam, *Iman* and *Ihsan;*

> Umar also said, "While we were sitting with the Messenger of Allah - one day a man came up to us whose clothes were extremely white, whose hair was extremely black, upon whom no traces of travelling could be seen, and whom none of us knew, until he sat down close to the Prophet, and then rested his knees upon his knees and placed his two hands upon his thighs and said, 'Muhammad, tell me about Islam.' The Messenger of Allah said, 'Islam is that you witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and establish the prayer, and give the *zakah,* and fast Ramadan, and perform the Hajj of the House if you are able to take a way to it.' He said, 'You have told the truth,' and we were amazed at him asking him and [then] telling him that he told the truth. He said, 'Tell me about *iman.*' He said, 'That you believe in Allah, His angels, His books, His messengers, and the Last Day, and that you believe in the Decree, the good of it and the bad of it.' He said, 'You have told the truth.' He said, 'Tell me about *ihsan.*' He said, 'That you worship Allah as if you see Him, for if you don't see Him, truly He sees you.' He said, 'Tell me about the Hour.' He said, **'The one asked about it knows no more than the one asking**.' He said, `Then tell me about its tokens.' He said, 'That the female slave should give birth to her mistress, and you see poor, naked, barefoot shepherds of sheep and goats competing in making tall buildings.' He went away, and I remained some time. Then he [the Prophet] asked, 'Umar, do you know who the questioner was?' I said, 'Allah and His Messenger know best.' He said, `He was Jibril who came to you to teach you your *din*'." Muslim narrated it.'

Al-Bukhari and Muslim narrated also from Abu Hurayrah, and this Hadith is mentioned in many other books of Hadith.

Hafiz Ibn Rajab Al-Hambali wrote on p 55 about this Hadith:

> "The words of Jibril: 'Tell me about the Hour', so that the Prophet said: "He said, 'The one asked about it knows no more than the one who asks', **meaning that created beings' knowledge of the moment of the Hour are all equal**. This indicates that Allah, exalted is He, has exclusive knowledge of it."

Comment: So for Hafiz Ibn Rajab, the knowledge of all the creation, including the Prophets and Angels, is equal in this matter, while for the Bralwis Prophets and Awliya know Al-Lawh Al-Mahfuz!!!

Al-Qurtubi and Ibn Hajar Al-Asqalani on the Prophet (saw) not knowing the time of resurrection

It is written in "Selections from the Fath Al-Bari of Ibn Hajar Al-Asqalani", translated by Abdal Hakim Murad, published by Muslim Academy Trust, p 23-34:

> "Said ibn Abi Mar-yam < Abu Ghassan < Abu Hazim < Sahl narrated that 'God's Messenger said: "**My mission and the Hour are like these two." He pointed with his two fingers, and stretched them out**.'
>
> The Hour: the Day of Arising. Its prime meaning is 'a period of time', and in the usage of the horologists it denotes one twenty-fourth part of a night and day.
> Like these two. Ibn al-Tin said: 'There is disagreement on the meaning of this. Some say that it means, 'Like the length that is between the forefinger and the middle finger', while others say that the meaning is that there shall be no prophet between him and the Hour. Al-Qurtubi writes: 'The purpose of the hadith is to show the imminence of the Hour.' According to al-Baydawi: 'Its meaning is that the precedence of his mission over the arrival of the Hour is in proportion to the excess length of one finger over the other.' It is also said that that it means that his summons will continue without interruption, just as there is no space between the two fingers.
>
> According to al-Qurtubi in his *Tadhkira:* 'The hadith means that the Hour will come soon. There is no contradiction between this and his statement in another hadith that "the one asked knows no more than the questioner", for the meaning of the present hadith is that there shall be no prophet between him and the Hour, just as there is no finger between the forefinger and the middle finger. **This awareness does not entail knowledge of its exact time, it simply indicates its imminence**, and that its preconditions have come in sequence, as He says: *Its preconditions have come* [47:18], and as al-Dahhak commented: "the first of its preconditions is the mission of Muhammad The wisdom behind the existence of preconditions is that the heedless should be woken up and urged to repent and make ready.'"

Comment: Hafiz Ibn Hajar Al-'Asqalani did not object to these sayings of Al-Qurtubi, showing his agreement with him, that the Prophet (saw) does not know when the Hour will occur.

'Abd Al-Qadir Al-Jilani saying that the Prophet (saw) does not know when the Hour will come

Al-Jilani wrote in his "Al-Ghuniya li-Talibi Tariq al-Haqq" translated in English under name "Sufficient Provision for Seekers of the Path of Truth" by the Sufi Muhtar Holland, published by Al-Baz, v 3 p 101-102:

> "Then He has said (Exalted is He):

And what has made you know *wa ma adra-ka*
what is the Night of Power? (97:2) *ma Lailatu'l-Qadr.*

In other words: "O Muhammad, if it were not for the fact that Allah has made you realize its tremendous importance, [how could you have known]?" For the fact is that, in every instance where the question posed in the Qur'an is in the past tense—"and what has made you know *[wa ma adra-ka]*?"—Allah had already imparted the relevant knowledge to him. On the other hand, whenever the question posed therein is in the future tense—"and what will make you know *[wa ma yudri-ka]?"* – **the implication is that He had not let him know, and had not imparted the relevant knowledge to him**. For example, consider His words (Almighty and Glorious is He):

And what will make you know? *wa ma yudri-ka*
It may be that the Hour is near. *la'alla 's-Sa'ata takunu qariba.*
(33:63)

The timing of the Hour [of the Resurrection] had not become clear to the Prophet (Allah bless him and give him peace), so he was ask "and what will make you know *[wa ma yudri-ka]?"* rather than: what has made you know *[wa ma adra-ka]*?"”

Comment: So for Al-Jilani Allah did not teach the Prophet (saw) when the Hour will happen, that is why the future tense is used instead of the present. And Bralwis claim Al-Jilani knows Ghayb and Al-Lawh Al-Mahfuz!!!

The Prophet (saw) does not know what some people did after him

In Sahih Al-Bukhari, Book “To make the heart tender (Ar-Riqaq): Volume 8, Book 76, Number 533:

Narrated Ibn 'Abbas: The Prophet stood up among us and addressed (saying) "*You will be gathered, barefooted, naked, and uncircumcised (as Allah said):* **'As We began the first creation, We shall repeat it**.' (21.104) *And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Ibrahim Al-Khalil.*

Then will be brought some ***men of my community*** *who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions whereupon Allah will say*: **YOU DO NOT KNOW WHAT THEY DID AFTER YOU LEFT THEM**. *I will then say as the pious slave, 'Isa (Jesus) said,* “**And I was a witness over them while I dwelt amongst them. When You took me up. You were the Watcher over them and You are a Witness to all things**.” (5.117) (5.117-118).

The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam).

Volume 8, Book 76, Number 584:

Narrated Anas: The Prophet said, "*Some of my companions will come to me at my Lake Fount (al-Hawd), and* ***after I recognize them****, they will then be taken away from me, whereupon* ***I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.***"

Volume 8, Book 76, Number 585:

Narrated Abu Hazim from Sahl bin Sa'd: The Prophet said, "*I am your predecessor (forerunner) at the Lake-Fount (Al-Hawd), and whoever will pass by there, he will drink from it and whoever will drink from it, he will never be thirsty. There will come to me some people* ***whom I will recognize, and they will recognize me****, but a barrier will be placed between me and them*."

Abu Hazim added: An-Nu'man bin Abi 'Aiyash, on hearing me, said. "Did you hear this from Sahl?" I said, "Yes." He said, " I bear witness that I heard Abu Said Al-Khudri saying the same, adding that the Prophet said: '*I will say*: ***They are of me (i.e. my followers). It will be said, 'You do not know what they innovated (new things) in the religion after you left'*****. I WILL SAY, 'FAR REMOVED, FAR REMOVED (FROM MERCY), THOSE WHO CHANGED (THEIR RELIGION) AFTER ME"**

Abu Hurayrah narrated that the Prophet said, "*On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said,* **'YOU HAVE NO KNOWLEDGE AS TO WHAT THEY INNOVATED AFTER YOU LEFT***; they turned apostate as renegades.*"

In "Sahih Muslim" Kitab al-jannat wa sifat na'imiha wa ahliha (Book pertaining to paradise, its description, its bounties and its intimates), chapter 14: Pertaining to the destruction of the world and assembling on the day of resurrection, Book 040, Number 6847:

"And, behold! some persons of my Ummah would be brought and taken to the left and I would say: **MY LORD, THEY ARE MY COMPANIONS, AND IT WOULD BE SAID: YOU DO NOT KNOW WHAT THEY DID AFTER YOU, AND I WOULD SAY JUST AS THE PIOUS SERVANT (HADRAT 'ISA) SAID**: "**I was a witness regarding them as I remained among them and Thou art a witness over everything, so if Thou chastisest them, they are Thy servants and if Thou forgivest them, Thou art Mighty, Wise**" (v. 117-118).

And it would be said to him: They constantly turned to their heels since you left them. This Hadith has been transmitted on the authority of Waki' and Mu'adh (and the words are): "What new things they fabricated."

In "Sahih Muslim", The Book pertaining to the Excellent Qualities of the Holy Prophet (saw) and his companions (Kitab Al-Fadhail), Chapter 9: The cistern of our apostle (saw) and its characteristics:

Book 30, Number 5684: Asma', daughter of Abu Bakr said: Allah's Messenger (saw) said: *I would be on the Cistern and so that I would be seeing those who would be coming to me* ***from you****, but some people would be detained (before reaching me).* ***I would say: My Lord, they are my followers and belong to my Ummah, and it would be said to me:*** DO YOU KNOW WHAT THEY DID AFTER YOU? *By Allah, they did not do good after you, and they turned back upon their heels…*

Book 30, Number 5686: 'A'isha reported: I heard Allah's Messenger (saw) say in the company of his Companions*: I would be on the Cistern waiting for those who would be coming to me* ***from amongst you****. By Allah, some persons would be prevented from coming to me, and I would say:* ***My Lord, they are my followers (they are of me) and people of***

> ***my Ummah. And He would say: You don't know what they did after you****; they had been constantly turning back on their heels*.
>
> Book 30, Number 5686: Umm Salama, the wife of Allah's Apostle (saw), said I used to hear from people making a mention of the Cistern, but I did not hear about it from Allah's Messenger (saw). One day while a girl was combing me I heard Allah's Messenger (saw) say: "O people." I said to that girl: Keep away from me. She said: He (the Holy Prophet) has addressed the men only and he has not invited the attention of the women. I said: I am amongst the people also (and have thus every right to listen to the things pertaining to religion).
>
> Allah's Messenger (saw) said: *I shall be your harbinger on the Cistern; therefore, be cautious lest one of you should come (to me) and may be driven away like a stray camel.* **I WOULD ASK THE REASONS, *and it would be said to me: You don't know what innovations they made after you.* AND I WOULD THEN ALSO SAY: BE AWAY.**
>
> Book 30, Number 5690: 'Abdullah reported Allah's Messenger (saw) as saying; *I shall be there at the Cistern before you, and I shall have to contend for some people, but I shall have to yield. I would be saying:* ***My Lord, they are my companions, they are my companions, and it would be said: You don't know what innovations they made after you.***

In “Sahih Muslim”, in the chapter of “Purification”, Bab Istihbab Italatu Ghurah wa Tahjil fil Wudhu

> Book 002, Number 0480: Abu Huraira reported the Messenger of Allah (saw) said*: My people would come to me on the Cistern (Al-Hawd) and I would drive away persons (from it) just as a person drives away other people's camels from his camels.* They (the hearers) said: Apostle of Allah, would you recognize us? He replied: *Yea, you would have a mark which other people will not have. You would come to me with a white blaze on your foreheads and white marks on your feet because of the traces of ablution.* ***A group among you would be prevented from coming to me, and they would not meet me, and I would say: O my Lord, they are my companions. Upon this an angel would reply to me saying: Do you know what these people did after you?***

Comment: This Hadith makes it clear that the Prophet (saw) was not aware of the actions of these people, and he will recite the words of Isa (aleyhi salam) that he was a witness over them while he was with them.

The scholars differ on the explanation of this Hadith, some saying that the Prophet (saw) knew these people and they became apostate after his death like people who followed Musaylamah Al-Kazzab and others, and the Prophet (saw) was not aware of their apostasy, and he recognized them from what he knew them from this world. This is the opinion of Qadhi ‘Iyad, Al-Baji, Abul ‘Abbas Al-Qurtubi and other scholars.

Other scholars say that these people are innovators who came after the Prophet’s death, and the Prophet (saw) recognized them with the marks of their ablutions, and this is why he called them companions, while many narrations mention “men of my community”. Scholars like Al-Baydhawi, Ibn Abdil Barr. Ad-Dawudi, Ibn Tin and others said these people might be innovators.

All these sayings are mentioned by An-Nawawi and ibn Hajar in their explanations of these Ahadith in their “Sharh Sahih Muslim” and “Fathul Bari”.

Al-Qurtubi, the author of the tafsir, wrote in his “Tazkirah fi Ahwalil Mowta wal Akhira” that it includes both innovators, sinners and hypcorites, apsotates, and innovators will be recognised by their ablutions, and hypcrites of what the Prophet (saw) knew them apparently, and then their state will ne revealed to him.

So for all these scholars, the Prophet (saw) did not know what these people did after him, some said he did not know they became apostate after him, other said he recognised them with traces of their ablustions, so the Prophet (saw) was not present and witness of their actions for all of these scholars.

One can read the words of these scholars in the article “**Refutation of the creed of Hadhir and Nadhir by the Ahadith of Al-Hawd**” on the web page www.umm-ul-qura.org, section specific to Bralwiyah.

But these Ahadith do not leave any interpretations for the Brawlis, as they are Mutawatir as said by An-Nawawi, so none can deny them. Also some Hadith mention “You do not know” (La Tadri) and some say “You have no knowledge” (La ilma Laka), so both knolwedge (Ilm) and deep cognisance (dirayah) are denied in the words of this Hadith.

Some Bralwis say that the Prophet (saw) knew who these people were, but he interceded for them seeking Allah’s forgiveness, but why did then the Prophet (saw) say “Suhqan”: “Be away” or “far removed from mercy”, after he knew the reason of their removal said to them. Also someone knowing Ghayb knows that his intercession will be accepted or not, so this explanation is ridicule. Also Allah or the angels did not say in reply: You know their situation, rather they denied the Prophet’s knowledge of what they did, and the Prophet (saw) recited the sayings of Prophet ‘Isa (aleyhis salam).

Other Bralwis say that the Prophet (saw) knew these people, but the excitement of this time made his forget, but someone forgeting does not know Ghayb, as he should know what will happen in next minutes and others.

Also in some narrations, the Prophet (saw) also says that he will ask for the reason of their removal from his Hawd, so how can people say that the Prophet (saw) knew what they did after him?

Badr ud Din Al-‘Ayni, who was the Imam of the Ahnaf of his time, also quoted the same sayings of scholars as Ibn Hajar in his explanation of “Sahih Al-Bukhari” called “Umdatul Qari”, so one can see that all scholars who explained these Ahadith agree that the Prophet (saw) did not know the reason of the reomoval of these persons and what innovations they did after the Prophet (saw). This is why the Bralwis when explaining these Ahadith fail to quote any famous scholar or great Imam agreeing with them. So it is up to laymen to decide if they want to follow the explanations of the great Scholars of this community of the explanations of Ahmad Raza Khan and his followers.

Clear Ahadith related to this topic

The Prophet (saw) did not remember the description of Baytul Maqdis

It is narrated in “Sahih Muslim”, chapter 76: pertaining to Jesus son of Mary and al-Masih al-Dajjal, Book 001, Number 0328:

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: "I found myself in Hijr and the Quraish were asking me about my might journey. **I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before**. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of apostles. I saw Moses saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'a. I saw Jesus son of Mary (peace be upon him) offering prayer, of all of men he had the closest resemblance with 'Urwa b. Masu'd al-Thaqafi. I saw Ibrahim (peace be upon him) offering prayer; he had the closest resemblance with your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation."

The Prophet (saw) did not come that a dog was in his house, and why Jibril did not come

It is narrated in "Sahih Muslim", in "The Book Pertaining to Clothes and Decoration (Kitab Al-Libas wa'l-Zinah)", Chapter 19: Angels do not enter a house in which there is a dog or a picture, Book 024, Number 5246:

A'isha reported that Gabriel (peace be upon him) made a promise with Allah's Messenger (may peace be upon him) to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said: Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance (and by chance) found a puppy under his cot and said: 'A'isha, when did this dog enter here? She said: By Allah, I don't know He then commanded and it was turned out. Then Gabriel came and Allah's Messenger (may peace be upon him) said to him: You promised me and I waited for you, but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture.

The Prophet (saw) did not know if fallen dates were from Zakat

It is narrated in "Sahih Bukhari", Chapter : Lost Things Picked up by Someone (Luqaata), Volume 3, Book 42, Number 612:

Narrated Anas: The Prophet passed a date fallen on the way and said, "**Were I not afraid that it may be from a Sadaqa** (charitable gifts), I would have eaten it."

Narrated Abu Huraira: The Prophet said, "Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, **but I fear that it might be from a Sadaqa, so I throw it**."

The Prophet (saw) did not know someone was looking at him

It is narrated in "Sahih Al-Bukhari", chapter : Asking Permission, Volume 8, Book 74, Number 258:

Narrated Sahl bin Sa'd: A man peeped through a round hole into the dwelling

place of the Prophet, while the Prophet had a Midray (an iron comb) with which he was scratching his head. The Prophet said, "**Had I known you were looking (through the hole)**, I would have pierced your eye with it (i.e., the comb)." Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others).

<u>The story of Zaid ibn Arqam and Abdullah ibn Ubai ibn Salul</u>

It is narrated in "Sahih Al-Bukhari", Volume 6, Book 60, Number 427:

> Narrated Zaid bin Arqam: While I was with my uncle, I heard 'Abdullah bin Ubai bin Salul saying, "Do not spend on those who are with Allah's Apostle, that they may disperse and go away (from him). And if we return to Medina, surely, the more honorable will expel therefrom the meaner. "I mentioned that to my uncle who, in turn, mentioned it to the Prophet. The Prophet called me and I told him about that. Then he sent for 'Abdullah bin Ubai and his companions, and they swore that they did not say so. The Prophet disbelieved my statement and believed theirs. I was distressed as I have never been before, and I remained in my house. My uncle said to me, "You just wanted the Prophet to consider you a liar and hate you."
>
> Then Allah revealed: "**When the hypocrites come to you, they say: 'We bear witness that you are indeed the Apostle of Allah**." (63.1) So the Prophet sent for me and recited it and said, "Allah has confirmed your statement."

<u>The story of Rifa'ah ibn Zaid and Banu Ubairiq</u>

Imam At-Tirmidhi narrated in his '*Sunan*', chapter: Regarding the *Tafsir* of the Qur'an, (Engl. Trans. Darussalam no.3036) a long Hadith telling the story of the family Banu Ubairiq who stole provisions and objects from Qatadah's uncle Rifa'ah bin Zaid. Qatadah said:

> "So I went to the Messenger of Allah (saw) and said: "A family among us are ill-mannered, and they conspired against my uncle Rifa'ah bin Zaid. They broke into his storage and took his weapons and his food." So the Prophet ρ said: "I will decide about that." So when Banu Ubairiq heard about that, they brought a man from among them named Usair bin 'Urwah to talk to him about that, and some people of their houses gathered and said: "O Messenger of Allah! Qatadah bin Nu'man and his uncle came to a family among us who are a people of Islam and righteousness, accusing them of stealing without proof or confirmation." Qatadah said: "I went to the Messenger of Allah (saw) and spoke to him, and he said: "You went to a family among them known for their Islam and righteousness, accusing them of stealing without proof or confirmation.'' He said: "So I returned wishing that I had lost some of my wealth and that the Messenger of Allah (saw) had not spoken to me about that. My uncle Rifa'ah came to me and said: 'O my nephew! What did you do?' So I told him what the Messenger of Allah ρ said to me, so he said: 'It is from Allah, Whom we seek help.' It was not long before the Quran was revealed: '**Surely, We have sent down to you the Book in truth, that you might judge between men by that which Allah has shown you, so be not a pleader for the treacherous**' - that is Banu Ubairiq – '**And seek forgiveness from Allah**' (that is) from what you said to Qatadah, '**Certainly Allah is Ever Oft-forgiving, Most Merciful. And argue not on behalf of those who deceive themselves. Verily Allah does not like anyone who is a betrayer, sinner**…" (4:105-

114) So when the Qur'an was revealed, the Messenger of Allah (saw) brought the weapon and returned it to Rifa'ah…"

Questions to the followers of Ahmad Raza Khan

Now Ahmad Raza Khan claims that Al-Jilani knows Al-Lawh Al-Mahfuz, so how do his followers reply to these questions:

1) Sahabah were greater that Al-Jilani, yet we see some disagreement between them in Fiqh and other matters. It is well-known that about the inheritance of the grand father with brothers Abu Bakr and 'Umar have different views, also Abu Zarr Al-Ghifari was the only one to forbid stocking of gold and silver. So if these Sahbah knew Al-Lawh Al-Mahfuz, would they differ in questions of Fiqh?

The same for their difference in politics, they differed based on their Ijtihad, until some even fought at battle of Jamal and Siffin. Some refused to enter these disputes like Sa'd ibn Abi Waqas and Ibn 'Umar. So if they knew Ghayb, why would difference occur?

2) If Al-Jilani knows Al-Lawh Al-Mahfuz, why do Bralwis do not follow Al-Jilani in Fiqh? It is well known that Al-Jilani was Hambali, so why do Brawlis do not do Raful Yadayn in prayer, recite Ameen loudly, and all others matters told in "Ghunyah" and other books of Al-Jilani?

So one can see that the Madhab of the Brawlis does contain clear contradictions, and this is the basis of man made religions, they do contain clear contradictions.

Chapter 2: The reality of Shirk and grave worship

Introduction

Bralwis and other believe that Shirk is to believe that another than Allah can create and has same powers as Allah, while one can see that the Mushriks of Makkah used to believe that Allah is the sole creator and none is equal to him in His powers. There are many verse of the Quran showing their belief in Allah being their creator and sustainer:

Allah (Ta'ala) said: "**And if you ask them who created them, they will surely say: "Allah". How then are they turned away (from the worship of Allah, Who created them)?**" (Az-Zukhruf : 87)

Allah (Ta'ala) said: "**Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allah's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah." Say "In Whose Hand is the sovereignty of everything? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know." They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?"**" (Muminun: 84-89)

In fact they worshiped idols they made from their saints and others to seek these saints' intercession from Allah and to get close to Allah, as indicated in the following verses: "And they worship besides Allah things that hurt them not, nor profit them, and they say: "**These are our intercessors with Allah**" (Yunus : 18) and "**We do not worship them except that they might bring us near to Allah**" (Az-Zumar : 3)

And in great difficulties they would leave the worship of these idols and worship only Allah, as Allah (Ta'ala) said: "**And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away. And man is ever ungrateful**" (17 : 67)

So they would worship other besides Allah, and some of their idols were made after pious people.

Furthermore, the origin of Shirk is grave worship and worship of saints. Indeed, it is narrated in "Sahih Al-Bukhari", Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), *Volume 6, Book 60, Number 442:*

> "Narrated Ibn Abbas: All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala.' **The names (of the idols) formerly belonged to some pious men of the people of Noah**, and when they died Satan inspired their people to prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them."

Also one of the idols of the Mushrik of Makkah, Lat, was made from a pious person who used to feed pilgrims. It is indeed narrated in "Sahih Al-Bukhari", chapter Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh)), Volume 6, Book 60, Number 382:

> "Narrated Ibn Abbas: (regarding His Statement about the Lat and the Uzza): **Lat was originally a man who used to mix Sawiq for the pilgrim**."

So this shows that the Mushriks used not to worship stones, but the people these stones represented, and some of them were pious people.

The Prophet (saw) to close the door of Shirk forbade building mosques on graves of Prophets and saints, forbade to take his grave as a worshiped Idol or to make his grave as a place of celebration ('Idd). He also forbade Tajsis (solidification) of graves and ordered to destroy any elevated grave.

It is narrated in both "Sahih" that 'A'ishah said: "The Messenger of Allah (saw) affirmed during his final illness: "*May Allah curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (mosques)*", he was warning from what they did", 'A'ishah, may Allah be pleased with her, said: "If there was not this (warning), his grave would have been made in an open place, but it was feared that it would be taken as a place or worship (Mosque)."

And it is narrated in "Muwatta Malik" that the Prophet (saw) said: "*O Allah do not transform my grave into a worshiped idol, Allah's anger is intensified on people who establish graves of their Prophets as places of worship (mosques)*."[1]

He (saw) also said as in "Sunnan Abu Dawud" and others: "*Do not take my grave as a place of 'Id and send Salah on me wherever you are because your Salah is brought to me*."[2]

Below are some Ahadith narrated in "Sahih Muslim" and it is known that Imam Muslim did not give any name to the chapters of his book, and the names of the chapters are those given by Imam An-Nawawi:

> "**Chapter 47: Forbiddance to build mosques on the graves and decorating them with pictures and forbiddance to use the graves as mosques**
>
> *Book 004, Number 1076:* 'A'isha reported: Umm Habiba and Umm Salama made a mention before the Messenger of Allah (may peace be upon him) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (may peace be upon him) said: **When a pious person amongst them** (among the religious groups) dies they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of judgment in the sight of Allah.

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[1] Malik in his "Muwatta" from 'Ata ibn Yassar in a Mursal way (omitting the Sahabi) and ibn Abi Shaybah and AburRazzaq from Zayd ibn Aslam in a Mursal way. And Ahmad in his "Musnad", Abu Ya'la, Al-Humaydi quoted it full form with a complete Isnad from the Hadith of Abu Hurayrah. It is a Sahih Hadith, Al-Albani declared it to be authentic in
"Tahzir As-Sajid".

[2] Abu Dawud, Ahmad, ibn Abi Shaybah, ibn Ash-Shijri, Al-Bayhaqi in "Hayat Al-Anbiya", At-Tabarani in "Al-Awsat" and Al-Qadhi in "Fadl As-Salah". Authentic Hadith.

Book 004, Number 1081: Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship.

Book 004, Number 1083: Jundub reported: I heard from the Apostle of Allah (may peace be upon him) five days before his death and he said: I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.

Chapter 199: Commandment in regard to the levelling of the grave

Book 004, Number 2114: Thumama b. Shafayy reported: When we were with Fadala b. 'Ubaid in the country of the Romans at a place (known as) Rudis, a friend of ours died. Fadala b. 'Ubaid ordered to prepare a grave for him and then it was levelled; and then he said: I heard the Messenger of Allah (may peace be upon him) commanding (us) to level the grave.

Book 004, Number 2115: Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (may peace be upon him) sent me? Do not leave an image without obliterating it, or a high grave without levelling It. This hadith has been reported by Habib with the same chain of transmitters and he said: (Do not leave) a picture without obliterating it.

Chapter 200: It is forbidden to plaster the grave or constructing anything over it

Book 004, Number 2116: Jabir said: Allah's Messenger (may peace be upon him) forbade that the graves should be plastered or they be used as sitting places (for the people), or a building should be built over them.

Comment: One can see that the Prophet (saw) also mentioned graves of saints, and warned that people doing such at graves of saints are the worse of Allah’s creation.

Also the narration of Thumama b. Shafayy makes it clear that the order to level the grave is for all graves, not only graves of Polytheists. Imam An-Nawawi did not entitle this chapter as levelling graves of disbelievers.

The Hadith of Jabir makes it clear, as Imam An-Nawawi entitled the chapter, that plastering graves and building anything upon it is forbidden.

Now the Prophet’s grave being convex and Fuqaha saying that the grave should be raised with three hand span do not contradict these Ahadith, as this is just to indicate that there is a grave there so people cannot walk upon it. Fuqaha did not allow raising it more than this, and one will read later that in “Kitab ul Athar” of Abu Hanifah, it is said that one should not put more sand on the grave than the one taken from it, so this is to make the grave slightly convex, and this cannot justify what Bralwis are doing nowadays.

Shah Waliyullah's words on the Shirk of the Mushrik of Makkah and their similarity with grave worshipers

Below on can see that Shah Waliyullah clearly explains the reality of the Shirk of the Mushriks of Makkah, their belief that Allah was their creator, yet they would dedicate some forms of worship to idols made from saints to get close to Allah. Also Shah Waliyullah clearly said that many Sufis do the same kind of Shirk at graves, and they have turned the graves of saints into places of worship:

Shah Waliyllah explained the different kinds of Shirk (polytheism) in his "Hujjatullah Al-Balighah" (English translation done by Marcia K. Hermansen):

> "CHAPTER 39
>
> The Categories of Associationism (Shirk)
>
> The true nature of associationism *(shirk)* is that a person should think that the amazing effects emanating from a revered personage only emerge due to his being characterized by an attribute of perfection which is unknown among humans, but which rather is restricted to the Necessary Being, may His magnificence be exalted. Rather he believes that this is not found in anyone else unless God bestows the mantle of divinity upon another, or annihilates this other in His essence, and makes him subsist through His essence, or something of this sort which the believer in these varieties of superstitions holds. An example is what was reported in the hadith, "***THE POLYTHEISTS USED TO UTTER THE FOLLOWING FORMULA OF `TALBIYYA' : `WE ARE AT YOUR SERVICE (LABBAIK), WE ARE AT YOUR SERVICE, YOU HAVE NO PARTNER EXCEPT AN ASSOCIATE OVER WHOM YOU POSSESS SOVEREIGNTY WHILE HE DOES NOT***." (Muslim, chapter of Hajj)"
>
> Thus they humbled themselves to the furthest extent before this other, and they behaved toward this person in the way people behave with respect to God, may He be Exalted.
>
> This concept has various embodiments and forms, and the divine law only discusses embodiments and forms of it which people practice with the intention of associationism, so that they become anticipated sources of *shirk* and customarily inseparable from it. This is similar to the practice of the divine law in establishing the causes that entail good or evil actions as being tantamount to those acts themselves. We want to alert you to those things which God, may He be Exalted, has made anticipated sources *(mazinnat)* of associationism in the divine law brought by Muhammad, may there be peace and blessings upon the one who brought it, so that he forbade them.
>
> 1) Among them is their former custom of prostrating before idols and stars, so that prostration before other than God was forbidden. God said, may He be exalted, "**Prostrate not to the sun nor to the moon; but prostrate to Allah Who created them**."' (41 : 37)
>
> Association (of others with God) in prostration necessarily entailed associationism with regard to the divine management, as we have alluded to. The matter is not as certain Theologians think, i.e., that being exclusively worshipped is one of the

commands of God, may He be Exalted, which may vary with the variation in religions and which can not be pursued through demonstrated proof. How could it be, for if it were thus, God, may He be Exalted, would not have required them (the associators) to consider Him unique in creation and management. As He, the Greatest Speaker said, "**Say: Praise be to Allah, and peace be on His servants whom He has chosen! Is Allah better (or those others that they associate with Him)**" (27 : 59) and so on for five verses.**' RATHER THE TRUTH IS THAT THEY HAD ACKNOWLEDGED HIS EXCLUSIVE CLAIM TO CREATION AND DIVINE MANAGEMENT IN IMPORTANT MATTERS** and they agreed that worship is attendant on these two things, according to what we have indicated in the discussion of the meaning of belief in the unity of God.' Therefore God held them responsible for what He enjoined on them,' and "**God has the convincing argument**." (6 : 149)

2) Among them (the types of *shirk)* is that they used to request assistance with their needs such as in curing the sick and meeting the needs of the poor, from other than God. They would make vows to them, expecting the accomplishment of their purposes through these vows, and they would recite their names, hoping for their blessing. Therefore, God, may He be Exalted, made incumbent upon them that they say during their prayers: "**Thee alone do we worship, Thee alone do we ask for help**." (1 : 4) And He said, may He be Exalted, "Call upon no one except God." (72 : 18) The meaning of "calling upon" *(du'a)* is not "worship" *('ibada)* as certain of the interpreters of the Qur'an said, it rather means "seeking help," according to the saying of God, may He be Exalted, "**No, but you call *(tad'una)* upon Him and He removes the thing because of which you call upon Him**."" (6 : 41)

3) Among them are that they used to call some of the ones whom they associated with Him, "daughters of God" and "sons of God." They were then forbidden this most strongly, and we have explained the secret behind this previously.

4) Among them is that they used to think that "**their rabbis and monks were lords besides God,**"" may He be Exalted, in the sense that they used to believe that whatever things they declared permissible were permitted, and that there was nothing wrong with them in themselves; and they believed that whatever they declared forbidden was prohibited and that they Would be blamed for doing it. Then when His, may He be Exalted, saying was revealed: "They have taken their rabbis and monks," (9 : 31) 'Adi ibn Hatim asked the Prophet of God about it. He answered, "They used to say that things were permitted for them, so that they regarded them as lawful; and they used to forbid them some things so that they considered them forbidden.""

The secret behind this is that making something permitted or forbidden is an expression for a creative process *(takwin)* that is operative at the level of Malakut whereby one will or will not be held accountable for a certain thing. Thus this creative process *(takwin)* is the reason for a person being or not being held accountable for a thing, and this is part of the Attributes of God, may He be Exalted."

As for the attribution of permitting or prohibiting to the Prophet, it is in the sense of his speech being a decisive sign *(imara)* of God's permitting or forbidding. As for the attribution of them (permitting and forbidding) to the legal interpreters *(mujtahidun)* of his community, this is in the sense of their transmitting this element

of the divine legislation based on the revealed text of ′the lawgiver, or their inferring the meaning of his words.

You should know that when God, may He be Exalted, sends a Prophet and confirms his message by miracles, and through him permits some things which had been forbidden to them, some people find in themselves a resistance to this," so that there remains in their hearts an inclination to forbid it due to the prohibition which had existed in their community. This (vacillation) may be occur in two ways. If it is due to a hesitation in confirming this divine law, then the person who hesitates is a disbeliever in the Prophet. If it is due to a belief that the first ban took place in such a way as to render abrogation impossible because God, may He be Exalted, had bestowed on some human being a robe of divinity, or because this person was annihilated in God and subsisted through Him, so that his forbidding or disliking an act required that it would produce a loss in a person's wealth and his family; then this one is a polytheist *(mushrik)* who affirms that there is a sacred wrath, displeasure, forbidding and permitting on the part of someone other than God.

5) Among them is that people used to seek to gain favor from idols and the stars by sacrificing to them, either through invoking their names during the sacrifice, or by sacrificing to idols designating them, which they were forbidden to do.

6) Among them are that in order to draw closer to those whom they associated with God, they would set free a Sa'iba and a Bahira." Thus God, may He be Exalted, said, "**Allah has not made (any rule in the nature of) a Bahira or a Sa'iba.**"" (5 : 103)

7) Among them was their belief that the names of certain people were blessed and exalted, and that to tell a lie while swearing by their name would incur a loss of wealth or an injury to family, so they refrained from doing this. They therefore used to make their opponents swear oaths by the names of those alleged "partners," then this was forbidden to them. The Prophet said, "*Whoever makes an oath by other than God, commits shirk.*" " Some of the scholars have interpreted this as being rigorous and a threat, but I do not hold this position. What is meant, in my opinion, is the oath made in the name of other than God that one will do or will abstain from doing something in the future," and an oath in which no exception is made by saying, "If God wills,"" according to the belief which we have mentioned.

8) **Among them is the performance of a pilgrimage in honor of anyone other than God, may He be Exalted**. This occurs when people go to visit spots sacred to those whom they worship other than God, and believe that by alighting in those places they will draw closer to these ones. This the divine law forbade. The Prophet said, "*Do not saddle your camel except (to travel) to three mosques. (Mecca, medina and Jeruslaem"*, (Bukhari, Muslim, Abu Dawud, Tirmidhi, Nasai, darimi, ibn Hambal)

9) Also among them was their practice of naming their sons "'Abd al-'Uzza ... ... Abd Shams," (Such names refer to being the slave of the pre-Islamic God al-`Uzza or the sun *(al-shams))* and so forth. God said, "**He it is who created you from a single soul, and made from it its spouse that he might take rest in her, (then when he covered her, she bore a light burden, and she passed [unnoticed] with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou**

givest unto us a righteous son we shall be of the thankful. But when He gave unto them a righteous son, they ascribed unto Him partners in respect of that which He had given them. But God is high exalted above all that they associate with him)." (7 : 189-190)

It is reported in the hadith that Eve called her son 'Abd al Harith' (Tirmidhi) and that this was due to an inspiration front devil. It is confirmed in innumerable hadith reports that the Prophet changed the names of his companions 'Abd al-'Uzza and 'Abd Shams and suchlike to `Abd Allah and 'Abd al-Rahman and other similar names. (Ibn Hambal)

These are embodiments and forms of associationism, which the law giver forbade due to their being forms of it, and God knows better." “

Shah Waliyullah further wrote about the people of Jahiliyah p 361 and after:

“Chapter 74: The explanation of what had been the condition of the people of the Jahiliyya which the Prophet reformed

The Children of Ishmael had inherited the codes of their father Ishmael, and remained following that divine law until the time of 'Amr ibn Luhayy, for he interpolated things into it according to his worthless opinion and thus was led astray, and led others astray. Part of his legislation was the worshipping of idols, allowing a bull to wander at will, and setting free a she-camel, so religion was thereby falsified, and the sound was mixed with the corrupt, and ignorance, polytheism and unbelief overcame them. Therefore, God sent our master Muhammad, may the peace and blessings of God be upon him, to straighten their deviations and to reform their corruptions. Therefore he, may the peace and blessings of God be upon him, examined their divine law and whatever in it agreed with the codes of Ishmael, may peace be upon him, or was from the rituals of God, he retained. Whatever in it was distorted or corrupted or adopted the emblems of polytheism and unbelief he nullified and recorded its nullification. When a thing fell under the topic of customary behaviors, and so on, he explained its proper manners and reprehensible aspects in such a way as to avoid the disasters of conventions, and he forbade the corrupt customs and commanded the sound ones. Whatever issue of principle or practice had been abandoned during the interval, he reinstated as fresh and as lush as it had been before, so that through this the blessing of God was fulfilled and His religion was made straight. The people of the Jahiliyya at the time of the Prophet, may the peace and blessings of God be upon him, used to accept the possibility of the mission of the prophets, belief in requital, believed in the principles of the types of piety, and put into practice the second and third stages of the supports of civilization.

AMONG THE PRINCIPLES AGREED UPON AMONG THEM (THE PEOPLE OF THE IGNORANT AGE) WAS THE BELIEF THAT GOD, MAY HE BE EXALTED, HAD NO PARTNER IN THE CREATION OF THE HEAVENS AND THE EARTH AND THE SUBSTANCES IN THEM, AND THAT HE HAD NO PARTNER IN MANAGING THE GREAT AFFAIRS AND THAT NO ONE COULD REJECT HIS ORDER NOR FRUSTRATE HIS DECREE ONCE IT HAD BECOME SETTLED AND DECIDED, and this is His saying, may He be exalted, "**If you**

asked them who created the heavens and the earth they would answer Allah,"' and His saying, "**No; upon Him you will call**,"' and His saying, "**All upon whom you call for help lose their way except Allah**."' But it was due to their deviance in religion that they held that there were personages among the angels and the spirits who could manage (the affairs of) the people of the earth except for the most major matters, by improving the status of a person who worshipped them in matters which involved his personal affairs, his children, and his wealth. They compared them to the situation of the kings in relation to the king of kings and to the situation of the intercessors and courtiers in relation to the Sultan administering the power. What gave rise to this were the pronouncements of the divine laws concerning the entrusting of affairs to the angels, and the answering of the prayers of those people who are closest (to God), so they supposed that this was an administration (of power) on their part like the administration of kings, by analogy of the unseen to the visible world, and this was false.

Among (the accepted principles of the pre-Islamic world) was God's transcendence of what is not appropriate for His exalted state and the forbidding of heresy concerning His names, but among their heresies was their claim that God took the angels as daughters, and that the angels were made intermediaries so that God could acquire from them knowledge which He did not have, in analogy to the king and his spies.

Among their beliefs was that God decreed all events before they take place, and this is the saying of Hasan al-Basri, that the people of the Jahiliyya continued to mention predestination in their speeches and poetry and the divine law only added a confirmation to this…

(They also knew) that among the divisions of worship is purity, and taking a full bath after a major ritual impurity continued to be a usual practice among them and likewise circumcision and the other natural virtues. It is said in the Torah that God, may He be exalted, made circumcision a brand of Abraham and his descendants. The ablution (wudu') was performed by the Magians, the Jews, and others, and the wise men among the Arabs used to do it. Prayer was also found among them. Abu Dharr, may God be pleased with him, prayed for three years before he became acquainted with the Prophet, may the peace and blessings of God be upon him, and Quss ibn Saida al-Iyadi used to pray." What was preserved of the prayer among the religions of the Jews and the Magians and what was left among the Arabs were the respectful acts, especially the prostration, and saying petitionary prayers and litanies; and the alms tax was also found among them. A customary practice among them was the entertainment of the guest and the traveler, supporting the whole family, giving alms to the poor, keeping the bonds of kinship, and helping those struck by the calamities of God; they were praised for these things; and they recognized that these constituted human fulfillment and happiness. Khadija said (to Muhammad), "By God, God will never debase you, since you honor the bonds of kinship, entertain the guest, support the family, and aid those struck by God's calamities,"" and Ibn al-Daghina said something like this to Abu Bakr al-Siddiq.' They also used to practice fasting from dawn to dusk and the Quraish used to fast in 'Ashura' during the Jahiliyya and retreat for devotions to the mosque, and `Umar once made a vow to do a night of

devotions during the Jahiliyya and he asked the Prophet for advice about that," and 'As ibn Wa'il left a will that a certain slave should be freed.

In summary, the people of the Jahiliyya used to perform various acts of religious piety. **As for the pilgrimage to the house of God and respecting its rites and honoring the sacred months ' the matter is too obvious to be obscure**. They had among themselves types of incantations and talismans and they had interpolated polytheism into this. Their method of slaughtering continued to be cutting the neck and piercing the throat, and they didn't strangle the animal nor did they cut open its stomach. They preserved a remnant of the religion of Abraham, may peace be upon him, in abandoning astrology and the discussion of the intricacies of natural phenomena, except those things to which natural insight spontaneously forced them. The foundation of knowing about the future was the art of dream interpretation, and the good tidings of the prophets before them; then soothsaying entered amongst them and casting lots with divining arrows, and augury from the flight of birds, although they recognized that this was not part of the original religion. This is the saying of the Prophet, may the peace and blessings of God be upon him, when he saw (in the Ka`ba) a picture of Abraham and Ishmael, may peace be upon them, with divining arrows in their hands, "Indeed they (the Meccans) knew that the two of them never had recourse to divination."" The descendants of Ishmael had kept the codes of their father until 'Amr ibn Luhayy arose among them, and this was about three hundred years before the mission of the Prophet, may the peace and blessings of God be upon him."

Shah Waliyullah wrote in his "Al-Fauz Al-Kabir Fi Usul Al-tafsir" p 4, as translated by GN Jalbani and published by Kitab Bhavan, India:

"Polytheism

It means proving existence of attributes, as belong to God alone, in others also. For example, people generally held the belief that there did exist other beings besides God who possessed their own will to act freely as if to say "Be, and it happens". Or they accepted the existence of beings who possessed personal Knowledge not attainable through sense-organs, rationality, a dream, or an inspiration. They had the wrong notion that these beings could heal a sick, hurl a curse on a person, and, by expressing their displeasure, make a person poor, sick and unhappy, or otherwise could bestow mercy on a person which enabled him to lead a healthy, happy and pleasant life. **THESE POLYTHEISTS DID NOT ASSOCIATE ANYBODY WITH GOD IN THE CREATION OF SUBSTANCES AND ADMINISTRATION OF IMPORTANT AFFAIRS. THEY DID NOT BELIEVE THAT THERE EXISTED POWER IN ANY CREATURE BY WHICH HE COULD PREVENT GOD FROM DOING THE WORK, HE DECIDED TO DO. THEIR POLYTHEISM RELATED TO AFFAIRS PECULIAR TO CERTAIN SERVANTS**. They thought that just as a worldly lord could send his chosen officers to various parts of his country, vesting them with full powers to act freely in specific cases as long as they did not receive fresh instructions from him and their recommendations for those who sought redress were accepted by the worldly Lord, precisely in the same manner the Supreme Lord (God) conferred on some of His servants the role of divinity, and pleasure or displeasure of these servants of His had an influence on the fate of the people. Thus, they thought it

was necessary to seek the nearness of these select so that their prayers become acceptable to the Absolute Ruler (God), also through the recommendations of these selected persons.

In view of this, the Polytheists decided to bow down before these beings, to offer sacrifices for them, to take an oath by their names, to seek help from their extraordinary powers (namely 'Be and it becomes'). They would carve their images from stone, copper, glass etc, and make the spirits of the dead focus of their deep attention. With the passage of time, these stone images became semblances of Diety for the ignorant. This is how the great confusion took birth.

Anthropomorphism (Tashbih)

This means to prove the presence of human attributes in God. They would thus say that angels were God's daughters, and that He accepted intercession of His select servants made on behalf of the people even though otherwise He might not find' them acceptable, just as sometimes do the worldly Kings in relation to their responsible officers. When they could not comprehend the true attributes of God sdch as Knowledge, and power of hearing and seeing, they started judging them also in the context of their own knowledge, and capacity of hearing and seeing. And this was how they went astray, taking God as corporal and boundable.

Change (Tahrif)

The story of the Change is that the children of Prophet Ismail followed their grandfather Abrahim's Shariah (law) till Amr b. Luhayy, may God nurse him, appeared. He carved idols and made their worship compulsory for them. He also instituted superstitions, such as 'Bahira', 'Saba', 'Wasila', 'Ham', 'Al-lqtisam lil Azlam' and many others!' This change took place three hundred years before the birth of the Holy Prophet.

In addition to these evil practices, they adhered to the traditions of their forefathers, and considered it as a decisive argument in their favour. The Prophets who had gone before had spoken about the Resurrection and the Gathering, but they had given no details, nor stated it as distinctly with all particulars as given in the Qur'an (though rather very summarily). Since the Polytheists were not given detailed account of life after death, they considered the happening of Resurrection as impossible and far remote.

Even though these people acknowledged the prophethood of Prophets Abrahim, Ismail, and also that of Prophet Moses, they felt confused about the existence of human qualities in these prophets, which constitute a veil on their perfect beauty, and thus entertained doubts about them. The trouble was that they did not recognise the reality behind the Divine Administration which required that prophets should be raised. What they thought — and were familiar with — was that the prophets should be like Him who has sent them. Therefore, they considered prophets in human forms something very remote and unbelievable, and to support their contention they talked of doubts, weak and not worth listening. For

> example they asked how a man who needed food and drink could be a prophet. Why did not God send an angel for this purpose? Why did He not send revelation to every person individually? If you ponder a little and take true the picture, which has been drawn of the conditions, creeds, and actions of the Polytheists, then you better take into consideration the conditions of the people of these times, particularly of those living on the borders of the Muslim countries. **THEY HAVE BROUGHT MANY CHANGES AND THINK EXCEEDINGLY HIGH OF THE CULT OF SAINTHOOD (WILAYAT)**. Inspire of the fact that they recognise this trait in the ancient saints, they consider the existence of such saints an impossibility in the present age. **THEY VISIT THEIR GRAVES AND TOMBS, AND INDULGE IN MANY FORMS OF POLYTHEISM**. Are they not considerably given over to Anthropomorphism and Change? It has been stated in a sound Tradition that 'you will surely follow in the footsteps of those who have gone before you', and it appropriately applies to the Muslim community of the present days, involved as it is in various acts of evil and corrupt beliefs. May God, protect us from this.'"

Shah Waliyullah wrote in "Al-Budur Al-Bazighah" p 151, as translated by GN Jalbani and published by Kitab Bhavan, India:

> "There may be some who believe that God is most noble, He is the master and is effective in the universe but that He has put on one of His servants the robe of honour and deification and has made him effective, enabling him to act freely in a part of the world. it is just as the chief king at times puts on some one of his slaves a robe of the king and appoints him as a ruler in some part of his country while he himself remains as the chief of kings and they remain as the kings. Similarly Allah is the God of gods, and they are simply the gods, but they have a great rank before God and have free hand in His kingdom and can intercede for people with Him. Their tongues hesitate to name them the servants of God and make them equal to the people in general. Thus, they turned away from the reality and named them as the sons of God, His dear ones and His beloveds; and named the rest of the people as their servants. They accordingly named themselves the worshippers of Jesus, the servants of such and such and of Isfandiyar (the Divine power, goodness) etc. This is the religion of the Jews, the Christians, the Polytheists, and the extremists among the hypocrites in the religion of the Holy Prophet in these days of ours.
>
> **THERE ARE PERSONS WHO HOLD THE BELIEF THAT GOD IS ACTUALLY EFFECTIVE IN HIS CREATION BUT THERE ARE HIS SERVANTS WHO HAVE ANNIHILATED THEMSELVES IN HIM. THUS, GOD IS PLEASED IF THEY ARE PLEASED AND IF THEY ARE PLEASED GOD IS ALSO PLEASED. THUS ACCORDING TO THEM , THEY DO NOT DO AN ACTION BUT THAT THE ACTION OF GOD IS ENTERED INTO THEIR ACTION. HAD THESE PEOPLE KNOWN THAT THIS BELIEF IS A POLYTHEISM** and that God is not pleased with that, they would not have entertained such a belief but God blinded them, so they could not see."

He further wrote in "Al-Budur Al-Bazighah" p 151

“The Holy Prophet had spoken the truth when he had said "*you will surely follow in the foot-steps of those before you span by span, arm by arm, to an extent that if they had ever entered in the hole of a lizard You will follow them in that as well" The Companions asked "0, Prophet of God, you mean the Jews and the Christians*". Thereupon, he said, "May I not tell you what the hypocrites of the prophet's community had invented namely, rigus of polytheism, and had aroused thereby his trustee to anger and had disquieted the heart of the bearer of his knowledge and his revelation"? **VERILY WE HAVE SEEN PERSONS AMONG THE MUSLIMS WHO ARE SO WEAK IN THEIR FAITH, THAT THEY HAVE TAKEN THE RELIGIOUS CHIEFS AND HEADS AS THEIR LORDS AGAINST GOD, HAVE MADE THEIR TOMBS AS MOSQUES, ARE MAKING PILGRIMAGE TO THESE TOMBS, VESTIGES AND TRACES, JUST AS THE JEWS AND THE CHRISTIANS WERE DOING IT**. We have seen persons among them who change the words from their proper places saying "Good is for God and the bad is for us". It is just as the Jews used to say, "The fire will not touch us but for a few days", and used intercession and belovedness at the improper places, as it was done by those who went before them. They had picked up some things from the Hindu religion and some from the religion of the Magians. They continue to stick to them tenaciously with the result that they broke up into parties and consequently began to judge the text analogically. This is how they went astray and led others astray.

Have you searched out the truth as to why God had declared the Jews and the Christians as infidels for taking their bishops and monks as Lords against God? Have you not seen that they believed in the eternity of a person while they had acknowledged that such a one was his father and such a one was his mother or believed in the necessity of a person while they had acknowledged that yesterday he was not anything to be mentioned, or the end of the series of the Being to a man while they had acknowledged, that many generations had passed away before him? Nay, but all these are contradictions and the worst is he who believes in them. Have you not seen them believing in the incarnation of God namely that the eternal one had entered into the temporal one-, Then why do they say that God sent such and such and made such and such revelation to him nor such a one died or such and such will intercede before his Lord and that his intercession would be accepted and similar words? The truth is, that they had taken the tombs of their prophets as mosques. The devil had a sway over them and had made them forget the memory of God. Their tongues hesitate to certify that he is the master of something against God.

The fact is, that if God was to intend to destroy Jesus Christ, son of Mary and his mother and all who are on the earth, there is none to prevent Him. The belief in the nobility and deification of holy persons had entered into their hearts and impressed them deeply. But a holy person is a human being from among those He has created. His excellence lies in this, that the revelation was made to him and under God's order he has commanded the people to follow what He has commanded him to do and refrain from what He has prohibited, telling them all this from the side of his Lord. Every nobility is derived from these things and from nothing else. Indeed, we have brought before you clear proofs and after that no excuse is left for a person, even if he were to bring many an excuse. You, therefore, ponder over this.

> Have you not seen the polytheists of Mecca that they acknowledged the termination of the series of Being with God, as God has said, "**If you were to ask them who created the heavens and the earth, they will certainly say, Allah**". But it did not prevent them from associating others with God. You must have heard about the Tradition that "knowledge will be removed away before the Resurrection". Two persons were quarrelling, one saying beware, sixty years and the other saying that beware, seventy years. They then referred the matter to one who was more learned than them. He told them beware, ninety years, and took an oath of Him in whose hand was his life that it had actually happened in the other verses. I do not find anyone but that there was polytheism in him, as God has said "Many of them will not believe but that they are the polytheists". **GOD HAS DECLARED THE POLYTHEISTS OF MECCA AS INFIDELS BY THEIR SAYING ABOUT A GENEROUS MAN WHO USED TO BRAY THE GRUEL OF PARCHED BARLEY FOR THE PILGRIMS THAT HE HAS BEEN PUT IN THE POSITION OF DEIFICATION. THEY, THEREFORE, BEGAN TO CALL HIM FOR HELP AT A TIME OF HARDSHIPS**."

Comment: So for Shah Waliyullah, Al-Lat was a pious man, who used to make Sawiq, and people started to invoke him for help and this is how they put him in the level of deification and started to worship him. Also Shah Waliyullah repeated many times that Mushrik of Makkah did not make any equal to Allah in His creation of powers, rather they sought intercession of His close ones, the saints. And nowadays people who build mosques on graves of saints and do pilgrimage to their graves (Urs) are similar to the Mushrik of Makkah.

Al-Qurtubi on the origin of shirk being grave of saints

What Shah Waliyullah wrote above as also been explained by Al-Qurtubi in his Tasfir of Surah Al-Baqarah, Eng. Tran. p 319, verse 104:

> "As for the *Sunna,* there are many firm, sound *ahadith,* including the *hadith* of 'A'isha that Umm Habiba and Umm Salama mentioned to the Messenger of Allah a church they had seen in Abyssinia with images, and the Messenger of Allah, may Allah bless him and grant him peace, said, "*AMONG THOSE PEOPLE, WHEN A **RIGHTEOUS MAN** DIED, THEY BUILT A PLACE OF PRAYER OVER HIS GRAVE AND ADORNED IT WITH THOSE IMAGES. THOSE ARE THE WORST OF CREATURES IN THE SIGHT OF ALLAH.*" (al-Bukhari and Muslim) Our scholars have said that those earlier people did that to console themselves by seeing those images and remembering the righteous behaviour of the people buried there and they strove as they had striven and worshipped Allah at their graves. Then time passed and those after them were ignorant of their aims and Shaytan whispered to them that their fathers and forefathers had worshipped those images and so they started to worship them. The Prophet, may Allah bless him and grant him peace, warned against the same thing happening and strongly objected to people doing that. He blocked the means to that and said, "*The anger of Allah is terrible against people who take the graves of their Prophets and righteous men as mosques,*" and "*0 Allah, do not make my grave an idol which is worshipped.*""

Comment: So the Prophet (saw) feared that his grave might be turned into a worshiped idol, and this is a proof that a grave can become an idol, and an idol is not only what has a human form.

Qadhi Thana'ullah Panipati on Shirk on graves of saints

"Mala Budda Minhu" (Essential Islamic Knowledge) of Qadi Thana'ullah Panipati has been translated in English by De Lorenzo, and it is published by UK Islamic Academy:

P 116, Qadi Thana'ullah Panipati wrote:

"Graves

> "**The lofty domes constructed over the graves of pious Muslims**, and the lamps kept burning over their graves, and the many other abuses of this nature which are prevalent among Muslims are all makruh or haram"

P 121, Qadi Thana'ullah Panipati wrote:

> "4.7 It is forbidden to worship at graves
>
> It is haram to make sajdah to the graves of prophets and saints, to make tawaf (Circumambulation) around a grave, **to make du'a to someone in the grave** (thinking him directly responsible for the answer to one's prayer), **or to make offerings to the inhabitants of graves** (for theit supposed help in answering one's prayer). In fact, these are things which lead to Kufr. The Messenger of Allah, may peace and blessings of Allah be upon him, cursed the people who do such things and forbade the Ummah from doing them, and ordered us not to make his grave an idol."

P 215, in chapter "Visiting Al-Baqi' and the Martyrs"

> "It is recommended to go to Uhud early on Thursday and to visit its martyrs and to begin with the grave of Hamzah, may Allah be pleased with him, the uncle of the Prophet, and leader of the martyrs.
>
> During his visit, an intelligent person should be careful to avoid innovations in greetings, like touching and kissing the grave, walking in a circle around it, **asking from the person buried there**, and praying at it because what is prescribed is supplication and asking forgiveness for them. **As for asking for something from them and taking oaths by them to Allah Almighty; that is misguidance and innovation** (by the agreement of the Imams of the believers). None of the Companions did that. The Imams agree that when one wants to make supplication, he should face the qiblah and not face the grave."

Comment: This great Hanafi scholar, student of the saint Mazhar Jane Jannan clearly forbade building domes on graves of saints, invoking the dead person in the grave, or making offerings for the dead. And this is also for graves of great Sahabah like Hamza and others. He clearly explained that the aim of visiting graves is to invoke for the dead person and not to seek help from them.

Kitab Al-Athar of Abu Hanifah and forbiddance to build mosques on graves and plaster graves

"Kitab al-Athar" of Imam Abu Hanifah, from the narration of Imam Muhammad ibn Al-Hasan Ash-Shaybani, as translated by Abdassamad Clarke who belongs to the Murabit Sufi Shazili Tariqah, and published by Turath Publishing:

P 146, n 256:

> "Muhammad said, "Abu Hanifah informed us from Hammad that Ibrahim said, 'It used to be said that one should raise the grave so that it will be recognised as a grave and not stepped on.'
>
> Muhammad said, "We adhere to this, but we do not think that anything should be added to what comes out of it (the soil which comes out of the grave**), and we dislike it being plastered with gypsum or with clay, or that a mosque or any marker should be build by it** or that anything should be written on it. **It is disliked that it should be built with baked bricks** or that they should be put in the interior of the grave. We see no harm in sprinkling water on it. That is the verdict of Abu Hanifah, may Allah, exalted is He, have mercy on him."

Comment: What Clarke translated as "We dislike" (Yukrahu) means Makruh Tahrimi for Abu Hanifah, meaning dislike of forbiddance.

Clarification of Ahnaf's use of words:

Haram: This is something that is forbidden by Quran, or Hadith Mutawatir or Mashur, and his author is a sinner by doing this action.

Makruh Tahrimi: That is something that is like Haram in punishment, meaning his author is a sinner by doing this action. The only difference is that this forbiddance is established by Khabar Ahad. So for Ahnaf, wearing gold and silk for men, doing Nikah of Tahlil (for the purpose of making woman legal to the first husband) are Makruh Tahrimi as they are forbidden by Khabar Ahad and not by Quran or Hadith Mutawatir.

Makruh Tanzihi: This is the forbiddance whose author is not sinful, yet leaving this action will give reward, like eating and drinking standing or other actions.

Wesam Chakrawi wrote in his introduction of "Nur Al-Idah" of Shurunbulali: "The prohibitively disliked or unlawfully disliked (makruh tahriman) is the opposite of Wajib according to the Hanafis. It is an act that we have been firmly commanded to leave through a text which is open to the possibility of interpretation. Denying such a command is misguidance and worthy of punishment, but not disbelief. Performing such an act is sinful. The above division of makruh is based on the Hanafi opinion…"

When Ahnaf mention the word Makruh in an absolute way, they mean Makruh Tahrimi. Ibn Abidin said in his "Radul Muhtar", Matlab fil Karahiyah At-Tahrimiyah wa Tanzihiyah:

> "The Makruh in this chapter is of two types, one of them is the Makruh Tahrimi and it is the one intended when mentioned in an absolute way"

And this has also been mentioned in "Fathul Qadir" of ibnul Humam v 2 p 114.

So whenever Ahnaf say that for Imam Abu Hanifah, a matter is Makruh, it will mean it is Makruh Tahrimi, unless it is specified that it is Makruh Tanzihi.

At-Tahtawi wrote in his explanation of "Maraky Al-Falah" that the three (Abu Hanifah and his two students) said that they (graves) should not be plastered because of the saying of Jabir that the Messenger of Allah (saw) forbade…and **the forbiddance of the Prophet (saw) indicates that what they have mentioned is Makruh Tahrimi**

Now the Bralwis claim to follow the Hanafi Fiqh, and here we have the words of their Imams as translated by a Sufi Shazili, so they cannot deny these clear words of their Imams. And one can see that they clearly mentioned forbiddance of building mosques nearby grave, while the Bralwi religion tells build mosques near graves of saints.

Also The Hanafi Imams clearly forbade plastering graves and using baked bricks, and this is both for inside and outside, because Muhammad ibnul Hasan said: "It is disliked that it should be built with baked bricks **or** that they should be put in the interior of the grave". So it means that these bricks should neither be inside nor outside the grave.

Allamah Hasan Shurubulali's "Nur al-Idah" and forbiddance to build on graves

It is written in "Nur Al-Idah", English translation and explanation by Wesam Charkawi p 292 (the words of "Nur Al-Idah" are in bald, the explanation comes after):

> "**To build something on the grave for beautification is unlawful.** Buildings on graves have been emphatically denounced by the Prophet ((God bless him and grant him peace)) [The Prophet forbade the graves to be plastered, or they be used as sitting places or a building to be build over them]
>
> **To build something strong upon the grave after the burial to strengthen it, is disliked**, because this will last for life times whereas the grave is the place of decay"

The translator wrote on p 13: "The words that follow the bold are words translated from Maraky al-Falah, which is an explanation of "Nur al-Idah". Both are written by the same author, Hasan Shurunbulali.", so the words after are words of Shurunbulali as well.

Comment: So one can see that Shurunbulali used the word Haram for building on graves for beautification, and also Makruh for strengthening, but this Makruh is also of forbiddance, as mentioned by At-Tahtawi in his explanation of "Maraky Al-Falah": "What is evident is that the use of Karahiyah in absolute way is for forbiddance (Tahrimiyah)"".

Shurunbulali said the same in his book "Maraqi l Sa'adat" which has been translated into English under name "Ascent to felicity" by Faraz Khan, who is a student of Farraz Rabbani. We read in "Ascent to felicity" p 124:

> "**It is prohibited to build a structure over the grave** for the sake of decoration"

So why do Bralwis build beautiful structures over graves, opposing clear Ahadith and Hanafi Fiqh?

The verdict of the Shafi'i Madhab on building on graves and plastering graves

It is written in "Al-Maqasid" of Imam An-Nawawi Ash-Shafi'i, translated into English by Nuh Ha Mim Keller (a famous Shazili Sufi), published by Razi Books, Amman, p 60:

> "It is obligatory to bury the deceased on his side facing the direction of prayer (qibla). It is Sunnah that he be buried in a lahd (n: meaning a grave with a lengthwise hole dug into the side of (the bottom of) it that faces the qibla, in which the body lies), and that the top of the grave be levelled (R: 1 span, about 23 cm above the ground), **without building (R: a cupola or house) over it or whitening the grave with plaster**"

Comment: So one can clearly see that Shafi'i scholars say that one should not build domes on graves neither plaster these graves. Ibn Hajar Al-Haytami even went to say in his book "Zawajir" that all domes build on graves should be destroyed, and all mosques build on graves, and they are like the mosque of Dhirar that was build upon disobedience to the Prophet (saw).

The verdict of the Maliki Madhab on building on graves and plastering them

It is written in "The foundations of Islam according to Ahl Al-Madinah" of Qadi 'Iyad Al-Maliki, introduced by AbdalQadir As-Sufi (a famous Murabit Darqawi Sufi), and published by Madinah Press, p 68:

> "Its disliked aspects are seven:

1) That the dead man be followed by fire
2) **That a house be built over his grave**
3) **That a dome be put over it**
4) **That it be covered with gypsum or be built up**
5) That it be made too deep
6) That carved rocks be put upon it
7) That those who attend the salah make fun or laugh."

Comment: One should remember that Malik and other Salaf would use the word "Makruh" to mean forbiddance as well. That is why Imam Al-Qurtubi clearly said in the Tafsir of Surah Kahf that our scholars say that it is forbidden (Haram) for the Muslims to build mosques on the graves of the Prophets and saints.

The verdict of the Hambali Madhab on plastering graves

It is written in "Sufficient Provision for Seekers of the Path of Truth" (Al-Ghuniyah li Talibi Tariq al-Haqq) of Shaykh 'Abd Al-Qadir Al-Jilani, as translated by Muhtar Holland, Al-Baz edition, v 4 p 300:

> "The grave should be raised above the ground to the extent of one span (shibr). Water should be sprinkled over it, and pebbles should be placed upon it. If it is coated with clay, this is permissible**, but the application of whitewash is subject to disapproval**"

Muhtar Holland wrote inn notes about Shibr: A span (shibr) is defined in Arabic lexicographers as "the space between the extremity of the thumb and the little finger, when extended apart in the usual manner (see W. Lane Arabic-English Lexicon).

Comment: So for the Hambalis the grave should not be more than a hand span and one should not whitewash, meaning plaster the grave.

Al-Buti saying that it is forbidden to build mosques on graves or near them

Dr M. Said Ramadan Al-Buti wrote in "The Jurisprudence of the Prophetic Biography" translated by Nancy Roberts, published by Dar Al Fikr p 660:

> "Two: The Prophet's saying, "*God's curse is upon the Jews and the Christians (who) make the graves of their prophets into places of worship*" has nothing whatsoever to do with the matter of visiting tombs**. Rather, as we noted above, it is a prohibition against making the tombs of prophets and the areas surrounding them into places for prayer**. This is clear from his (pbuh) use of the Arabic word, *masajid,* which means, literally, a place of prostration, that is, worship."

Comment: One clearly see how Bralwis build mosques on graves or near them, ignoring the clear warning of the Prophet (saw) and they do not fear Allah's curse.

Other Hanafis scholars condemning Shirk on graves

Read on the web page www.umm-ul-qura.org , in section of Tawhid Al-Uluhiyah and refutation of grave worshipers the article "**Some great Hanafi scholars refuting grave worshipers**", which contains other words of Shah Waliyullah saying that those who go to Ajmer of to the grave of Masud Salar for a need are doing a worse action than murder and fornication, and this is similar to the idol worshipers.

This article also contains words of Mahmud Al-Alusi, the Imam of the Ahnaf of his time, clearly saying that none of the Sahabah sought intercession at the grave of the Prophet (saw) and his refutation of people that seek help from dead people and graves.

Also words of two leading Hanafi scholars, Ibn 'Abidin and Ibn Nujaym, saying that the vows (Nazr) a lot of laymen do on graves is Shirk, because vows are worship and worship is for Allah alone, also the dead does not have power to do their actions.

Read also in the same section the article "**Abu Hanifah forbidding plastering graves and building over it**" which contains many quotes of Hanafi books of Fiqh forbidding plastering graves, also Fatwa of Mahmud Al-Alusi saying that all mosques build on graves should be destroyed and they are like the Mosque of Dirar that was build by hypocrites under disobedience of the Prophet (saw).

Read also the article "**Madhab of Abu Hanifah: The dead does not hear**" quoting Hanafi books clearly saying that the dead cannot hear.

Read all other beneficial articles on this web page, like article about Shirk being possible for this community and the explanation of the Hadith of Najd by scholars such as Ibn Hajar and An-Nawawi.

Chapter 3: The reality of miracles and Prophets being Mukhtar Kull and having powers.

Introduction

The aim of this chapter is to show that Allah is the author of miracles of Prophets and Karamat of saints. This is not like Bralwis say that Allah has given powers to these Awliya and has changed their conditions, and these Awliya have powers to control and regulate the universe, they have been conferred the control and administration of the world.

Proofs from the Quran

Allah (Ta'ala) said in Surah Taha 20 : 17-23: "**And what is that In Your Right hand, O Mûsa (Moses)?" He said: "This is My stick, whereon I lean, and wherewith I beat down branches for My sheep, and wherein I find other uses." (Allâh) said: "Cast it down, O Mûsa (Moses)!" He cast it down, and behold! It was a snake, moving quickly. Allâh said:"Grasp it, and fear not, we shall return it to its former state, and press Your (Right) Hand to Your (left) side, it will come forth white (and shining), without any disease as another sign, that we may show You (some) of Our greater signs**."

Comment: The saying of Allah "**we shall return it to its former state"** shows that Allah is the author of this miracle. Also Musa feeling fear shows that he is not the author of these actions happening at his hands.

Furthermore Allah (Ta'ala) said in Surah Al-Baqarah 2 : 50: "**And (remember) when We separated the sea for You and saved You and drowned Fir'aun's (Pharaoh) people while You were looking (at them, when the sea-water covered them)."**

Comment: So this verse makes it clear that Allah is the author of the miracles of Prophets.

Allah (Ta'ala) said about Ibrahim (aleyhi salam) in Surah Al-Baqarah 2 : 260: "**And (remember) when Ibrâhim (Abraham) said, "My Lord! show Me How You give life to the dead." He (Allâh) said: "Do You not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger In Faith." He said: "Take four birds, Then Cause them to incline towards You (then slaughter them, cut them into pieces), and Then put a portion of them on Every hill, and call them, they will come to You In haste. and know that Allâh is All-Mighty, All-Wise.""**

Comment: This verse makes it clear that Ibrahim (aleyhi salam) does not have the power to resurrect the dead. So when dead people were resurrected at the hand of Isa (aleyhi salam) or cured from leprosy, the author of these actions was Allah and they occurred at the hand of his Prophet to show the Prophet's truthfulness.

Tafsir Jalalayn saying the Prophet (saw) does not have capacity to make a tunnel or ladder to the sky

It is written in "Tafsir Jalalayn", Al-An'am 6 : 35:

> **"If their turning away** from Islam **is hard on you** because you are eager for them to become Muslim **then if you can, go down a tunnel deep into the earth, or climb up a ladder into heaven, and bring them a Sign** which they ask for. The implied meaning is that YOU WILL NOT BE ABLE TO DO THAT, so be patient until Allah

judges. **If Allah had willed** for them to be guided- **he would have gathered them all to guidance**, but He did not and so they do not believe. **Do not then be among the ignorant** by behaving like that."

Comment: This shows that the Prophet (saw) desired to guide people, but Allah told him that only Him could do so. Also As-Suyuti clearly wrote that the Prophet (saw) does not have the capacity to bring the signs that the Mushriks of Makkah ask for like making a tunnel in the earth or bringing a ladder to the skies. So he does not have such powers, while Bralwiyah claim that the Prophet (saw) is able to do whatever he wishes.

Tafsir Jalalayn on the Prophet's inability to do more than conveying the message

It is written in "Tafsir Jalalayn", Surah Al-Jinn:

"21. **"Say: 'I possess no power to do you harm-** make you err- **or to guide you right** and so do you good.'
22. **Say: 'No one can protect me from** the punishment of **Allah and I will never find any refuge apart from Him** except in Him-
23. … **only in transmitting from Allah and His Messages**. "I can only convey the Message of Allah to you from Him." THIS STRESSES HIS INABILITY TO DO MORE…"

The reality of miracles according to Qadhi 'Iyad and Al-Juwayni

Ash-Shifa, chapter: The Miracles and Karamat of the Prophet

P 137-138, Section 3: The meaning of miracles (mu'jizat):

"Know that the reason we call what the Prophets have brought a "miracle" (mu'jiza) is that creatures are incapable ('ijaz) of doing the like of it. There are two sorts of miracle. One sort is something that human beings are potentially able to do, but which they are prevented from doing by an act of Allah in order that the truthfulness of His Prophet should be confirmed. These include such things as their turning away from seeking death (when they were asked to do so) and their incapacity to bring the like of the Qur'an and similar things.

The other sort is things that are beyond their power and which they cannot do - such as bringing the dead to life, turning a staff into a snake, bringing the she-camel out of the rock, the tree speaking, water flowing from between the fingers, and splitting the moon. **Only Allah can do these things. They are things that Allah does at the hand of one of His Prophets**. The Prophet's challenge to those who denied him to produce something similar was in order to show their incapacity."

Comment: The saying that humans have potential to bring the like of the Quran, but Allah prevents them is the saying of some Asharis and not of Ahlus Sunnah. A better example of this category would be the example of Prophet Zakariyah (aleyhi salam) who could not speak for some days as a sign from Allah that his old wife would be pregnant. Al-Juwayni also quoted in his book "Al-Irshad" the example that if a Prophet says that I will bring you a sign from Allah that you will not be able to stand for a while, so standing is under human capacity, but Allah paralyzes them so they cannot stand. So in these kinds of miracles, human have the

capacity to do them, but Allah stops them. But as for the second category, then only Allah can do them and human have no capacity to do such.

Al-Juwayni wrote in his book of creed "Al-Irshad", P 168:

> "Know also that miracles have a number of specific characteristics that should be grasped thoroughly. One is that it is an act of God, the Exalted."

Comment: So we can see that standard Ashari manual say that Allah is the author of miracles, and they do not say that Allah has given Awliya powers to do whatever they want, power to create and produce help and sustenance.

Al-Jilani saying that Shiah believe that the Prophet (saw) is given control of the world

P 416, Al-Jilani names different sects of the Shi'ah:

> "The Mufawwadiyya [Delegationists] take their name from the fact that**, according to their doctrine, Allah has delegated (*fawwada)* the management of the creation to the Imams, and that Allah (Exalted is He) actually endowed the Prophet (Allah bless him and give him peace) with the power to create and manage the universe**, while Allah Himself played no part at all in this creation. They make the same claim on behalf of `Ali (may Allah be well pleased with him). There are some among them who, when they catch sight of a cloud in the sky, will greet it with the Islamic salutation *[sallama 'alaih],* thereby expressing their conviction that `Ali (may Allah be well pleased with him) is up there inside it, as we have explained in a previous account of this belief."

Comment: So for Abdul Qadir Al-Jilani, whom Bralwis describe as Ghaus Al-A'zam (greatest way of succour), which is not suitable except for Allah, the belief that Allah has conferred managements of the universe to Imams is that of Shi'ah. So what for Sufis who say that the Qutb and the Abdal govern and rule the world, Allah ahs conferred to them the matters of this world, they decide who the ruler will be and decide to whom they should give.

Al-Qurtubi saying that some invocations of the Prophet (saw) were not answered

P 477-478, verse 186: "**If my slaves ask you about Me, I am near. I answer the call of the caller when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided**."

> "Some scholars say: "He can answer if He wishes as He says, "*If He wills, He will deliver you from whatever it was that made you call on Him.*" *(6:41)* This is general and limited. **The Prophet, may Allah bless him and grant him peace, made three supplications and was granted two and denied one as will be made clear in *Surat al-An `am*, Allah willing**.
>
> It is said that what is intended by this report is to acquaint all believers with the fact that their Lord answers the call of those who call in general, and that He is close to the slave and hears his supplication and knows his need and responds to whatever He wishes and in whatever way He wishes. "*Who is further astray that the one who calls other things besides*

> *Allah, which will not respond to them?" (46:5)* The master answers his slave and the father his child but may not give them the thing they are asking for. So it is not inevitable that what is asked for will be granted…
>
> People have said that Allah answers every supplication and that the answer either appears in this world or takes the form of expiation of sins or is stored up in the Next World. Abu Said al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "There is no Muslim who supplicates to Allah Almighty with a supplication which does not contain a request for anything wrong or severance from his kin without Allah giving him one of three things: He either hastens it to him, or stores it up for him or turns away the like of it in evil from him." They asked, "When we do a lot of supplication?" "Allah has more," he replied."

Comment: Al-Qurtubi's saying that one of the du'a of the Prophet (saw) for his community was denied is reported by Imam Muslim in his "Sahih" in "The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa`ah)", Chapter 5: this ummah would be destroyed by killing one another, Book 041, Number 6906:

> 'Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger (may peace be upon him) came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. **And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it."**

Also the Prophet (saw) used to invoke against some disbelievers and Allah revealed: "**Not for you (O Muhammad) (but for Allah) is the decision** "

It is narrated in "Sahih Al-Bukhari", Volume 6, Book 60, Number 82:

> Narrated Salim's father: That he heard Allah's Apostle on raising his head from the bowing in the last Rak'a in the Fajr prayer, saying, "O Allah, curse such-and-such person and such-and-such person, and such-and-such person," after saying, "Allah hears him who sends his praises to Him, O our Lord, all praise is for you. "**Not for you is the decision, whether he turns in mercy to (pardons) them or punishes them. Verily they are the wrong-doers**." (3.128)

Volume 6, Book 60, Number 83:

> Narrated Abu Huraira: Whenever Allah's Apostle intended to invoke evil upon somebody or invoke good upon somebody, he used to invoke (Allah after bowing (in the prayer). Sometimes after saying, "Allah hears him who sends his praises to Him, all praise is for You, O our Lord," he would say, "O Allah. Save Al-Walid bin Al-Walid and Salama bin Hisham, and 'Aiyash bin Abu Rabi'a. O Allah! Inflict Your Severe Torture on Mudar (tribe) and strike them with (famine) years like the years of Joseph." The Prophet used to say in a loud voice, and he also used to say in some of his Fajr prayers, "O Allah! Curse so-and-so and so-and-so." naming some of the

> Arab tribes till Allah revealed: "**Not for you is the decision, whether he turns in mercy to (pardons) them or punishes them. Verily they are the wrong-doers**." (3.128)

So one can clearly see that all the invocation of our noble Prophet (saw) were not answered by Allah, and the decision to guide or punish belongs to Allah only.

Al-Qushayri on Karamat of saints

Al-Qushayri wrote in his Risalah p 424, Eng. Trans. By Rabia Harris, published by "Great Books of the Islamic World":

> "The saint's miracle is an action that undoubtedly originates in time (for what is outside time cannot be attributed to an individual), but which violates the customary order of things. It takes place in this world, and **manifests upon a servant** as a mark of his distinction and excellence. **It might or might not happen through his choice and request. In some circumstances it might happen without his will**"

Comment: So for Al-Qushayri, the Karamat manifest upon servants, so this shows that according to him, this is an action of Allah. This is strengthened by the fact that it can manifest without the servant's will, so this cannot be his action. For instance, the incident of Umar and Sariyah happened without Umar's knowledge and choice, so it was an action of Allah who made him see things far away and made them hear his voice. Allah changes the laws of nature so this event could occur. Human actions are only those that come with his will. Also the words "his choice and request" means that the Wali seeks helps from Allah and invokes him, and Allah answers his call, it does not mean that the Wali can make these things happen as he wills, else how could they also occur without his will. So Al-Qushayri did not say that these happen with the Wali's control or power (Tasarruf).

Al-Qushayri also wrote p 425:

> "Know that the saint may not rely upon the miracle that manifests in him, and **he has no control over it**. Sometimes, when such things occur, the saints may have the power of certainty or an increased inner vision that confirms for them that **the thing is an act of God**"

Comment: here Al-Qushayri clearly says that the saint has no control over Karamat, and he might realize that the karamat is an act of god, and not a trick of Shaytan. Like is someone is carried on water, this might be an action of Allah or Jinns carrying him and deceiving him.

Al-Qushayri further wrote p 426:

> "**These miracles might take the form of an answer to a prayer**, or the appearance of food in time of need without any apparent cause, or the occurrence of water in a time of draught, or the easy crossing of a great distance in a short time, or liberation from an enemy, or the hearing of speech from an invisible voice, or others of the many acts that violate the customary order of things"

So Al-Qushayri explains these Karamat as du'a answered by Allah, and not that Allah gave these saints powers to do what they desire. Also food appearing is not the action of saints, else Al-Qushari would say that the saints caused these Karamat to occur.

The reality of the story of the servant of Sulayman

Allah (Ta'ala) said in Surah An-Naml 27 : 38-40: "**38. He said: "O chiefs! which of You can bring Me her Throne before they come to Me surrendering themselves In obedience?" An Ifrît (strong) from the jinns said: "I will bring it to You before You rise from Your place (council). and Verily, I am indeed strong, and trustworthy for such work." One with whom was knowledge of the Scripture said: "I will bring it to You within the twinkling of an eye!" Then when [Sulaimân (Solomon)] saw it placed before him, He said: "This is by the Grace of My Lord to test Me whether I am grateful or ungrateful! and whoever is grateful, Truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (He is ungrateful Only for the loss of his ownself). certainly! My Lord is rich (Free of All wants), Bountiful.""**

It is written in "Tafsir Jalalayn", as translated by Aisha Bewley. Words of the Quran in bold:

> "40. **he who possessed knowledge of the Book**- a reference to Asaf ibn Barkhiyya, a true man who knew the Greatest Name of Allah; and when someone asks for something by it, the response is immediate- **said, "I will bring it to you before your glance returns to you.**' He said, 'Look up to the sky' and as Sulayman did so, Asaf made supplication by the Greatest Name that Allah would bring the throne- and when Sulayman looked back, it was there in front of him."

Comment: People use this verse to say that Awliya have received powers from Allah, while one can see that scholars have explained this incident as the answer to a prayer of a saint by Allah, and all invocations of Prophets are not answered as seen above, so what about saints? And As-Suyuti did not say that Allah gave such powers to this saint. If Prophets had such powers, why would some of them be martyred by the enemies of Allah, some would be sick, in jail or in need?

If they say that Prophets have power to cure and resurrect the dead, then they should also say that they have the power to produce a speech similar to the Quran.Allahul Musta'an

Dear brothers, how could the Prophets have such powers and suffer from afflictions, as described in the Quran:

۞ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

"And (remember) Ayûb (Job), when He cried to his Lord: "Verily, distress has seized Me, and You are the Most Merciful of All those who show mercy."" (21 : 83)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

"So He (Musa) watered (their flocks) for them, Then He turned back to shade, and said: "My Lord! Truly, I am In need of whatever good that You bestow on Me!"" (28: 24)

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ

"And He (Ya'qub) turned away from them and said: "Alas, My grief for Yûsuf (Joseph)!" and He lost his sight because of the sorrow that He was suppressing." (12 : 84)

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبٗا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ
إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧ فَٱسۡتَجَبۡنَا لَهُۥ وَنَجَّيۡنَٰهُ مِنَ
ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ٨٨ وَزَكَرِيَّآ إِذۡ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرۡنِي
فَرۡدٗا وَأَنتَ خَيۡرُ ٱلۡوَٰرِثِينَ ٨٩ فَٱسۡتَجَبۡنَا لَهُۥ وَوَهَبۡنَا لَهُۥ يَحۡيَىٰ وَأَصۡلَحۡنَا لَهُۥ
زَوۡجَهُۥٓۚ إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ
لَنَا خَٰشِعِينَ ٩٠

"And (remember) Dhan-Nûn (Jonah), when He went off In anger, and imagined that we shall not Punish Him (i.e. the calamites which had befallen him)! but He cried through the darkness (saying): Lâ ilâha illa Anta [none has the Right to be worshipped but You (O Allâh)], glorified (and Exalted) are You [above All that (evil) they associate with You]. Truly, I have been of the wrong-doers."" So we answered his call, and delivered Him from the distress. and Thus we do deliver the believers (who believe In the Oneness of Allâh, abstain from evil and work righteousness). And (remember) Zakariya (Zachariah), when He cried to his Lord: "O My Lord! leave Me not single (childless), though You are the best of the inheritors." So we answered his call, and we bestowed upon Him Yahya (John), and cured his wife (to bear a child) for Him. Verily, they used to hasten on to do good deeds, and they used to call on us with hope and fear, and used to humble themselves before us." (21 : 87-90)

Comment: So when Allah delivers the Prophets from their hardships, cures them from their illnesses, or bestows them children, how can Bralwis and their friends say that Awliya have received powers to control and regulate the world, they give children, wealth and health, and they remove hardships and rescue the one in difficulty. La Hawla Wala Quwatta ila Billah

<u>Conclusion of this chapter:</u>

Scholars agree that the greatest of the miracle produced to show the truthfulness of our Prophet (saw) is the Quran. It is narrated in the two Sahih: There is no Prophet except that he received miracles by which people believed in him. I only received the Wahy that Allah revealed to me, and I hope that I will be the most followed on the judgment day."

None will dare to say that someone has the capacity to produce a similar speech, or Allah gave Prophets such a power.

So why do they say for other miracles that Allah gave Prophets powers to heal or resurrect? Why do they have one rule and explanation for the miracle of the Quran and other miracles?

Chapter 4: Refutation of the creed of Wahdatul Wujud and affirmation of the creed of the Salaf that Allah is above His throne.

The Bralwis and the belief of Wahdatul Wujud (Unity of existence)

The book "Diwan e Muhammadi" is a famous Bralwi book written by the Bralwi Peer Muhammad Yar Faridi. It contains the following poems of Muhammad Yar Faridi:

P 156:

"If Muhammad (Yar Faridi) believes Muhammad (saw) to be God
Then consider him to be Muslim and not a fraudster."

P 130: **"Hayu wa Qayum is our Mustafa (saw)"**

P 133: **"The Surah of pure God is that of my Muhammad"**

P 136:

"Surah Rahman is the picture of my Peer
"'Allama Al Quran" is the speech of my Peer
…
Rajim Shaytan is the picture of my Peer "

P 147:

"The one we say to be God is known as Mustafa
The one we say to be slave is known as God"

P 151:

"Muhammad Mustafa in the Mashar will come becoming Taha
He will take out the veil of Meem (meaning Ahmad will become Ahad)
…
The one told to be slave will come saying "Qul huwa Allahu"
The one singing the flute of "I am His slave"
Will come out on God's throne saying "I am Allah"
He wore the cloth of humans so people thought him to be human"

P 154: **"There is no difference between Ahmad and Ahad O Muhammad"**

Comment: One can see that this Bralwi Peer believes in the creed of Wahdatul Wujud, unity of existence. One cannot say he was in a state of extasy, because one cannot write poetry in state of intoxication.

A Deobandi wrote a letter to the Bralwi scholar Ahmad Sa'id Shah Kazimi, one of the main students of Ahmad Raza Khan Bralwi and great scholar of the Brawli sect, quoting this poem of Muhammad Yar Faridi in his book "Diwan Muhammadi"

"If Muhammad (Yar Faridi) believes Muhammad (saw) to be God

Then consider him to be Muslim and not a fraudster"

And Ahmad Shah Kazimi answered to him, and his answer has been put in the introduction of the book "Diwan e Muhammadi":

> "The poem of Hazrat Qiblah Khawajah Muhammad Yar Sahib that you wrote, these kinds of quotations (that can also be found a lot in agree upon books by both parties (Deobandiyah and Bralwiyah)) is based on the topic of Wahdatul Wujud (unity of existence) which summary is that if we stop looking at the distinctions (Ta'ayunat) there is no Wujud Haqiqi (real existence) meaning ma bihi Majwudiyat except Haqq (Subhanahu wa Ta'ala). And this is for everything, if distinctions disappear, there will be nothing except Haqiqat Haqqah (the reality of Allah), and there is no particularity in this between Prophets and other than Prophets until even Hazrat Muhammad the Messenger of Allah (saw) has not particularity in this, but common creatures are defective manifestations (Mazahir Naqisah) and noble Awliya are perfect manifestations, and Prophets, may Salah and Salam be upon them, are better manifestations, and the most perfect and best manifestation is proven and established fort Huzur the leader of the universe (saw).
>
> Look at the topic of the poem of Khawajah Muhmmad Yar Sahib and the words of Hazrat Shaykh Akbar Muhydeen ibn 'Arabi (rad). In "Futuhat Makkiyah" v 2 p 167: "…**When you will find Muhmmad, you will not see Muhammad but you will find Allah in Surah Muhammadiyah and you will see Him in the vision of Muhammad**" …"

So Ahmad Shah Kazimi defended the statements in this book, and justified them by the words of ibn 'Arabi who is famous for praising Pharaoh, calf worshipers and idol worshipers of Nuh's people, as one can read in his "Fusus ul Hikam".

Please see original scans of the book "Diwan e Muhamamdi" on the web page www.umm-ul-qura.org, in the section specific to the Brawliyah, and the article "**The Brawli sect and Wahdat ul Wujud (unity of existence)"**

Al-Jilani on Allah being above His throne and Salaf's creed on Allah's attributes

It is written in "Sufficient Provision for Seekers of the Path of Truth" (Al-Ghuniyah li Talibi Tariq al-Haqq) of Shaykh 'Abd Al-Qadir Al-Jilani, as translated by Muhtar Holland, Al-Baz edition, v 1 p 177-178:

> "He is far above any resemblance to His creation. No place is beyond the scope of His cognizance ('ilm). It is not permissible, however, to describe Him as being in every place. The correct statement to make is that He is in Heaven [fi's-sama'] upon the Throne *('ala'l-'arsh)*. As He Himself has said (let us extol Him as befits His Majesty!):
>
> **The All-Merciful has established Himself upon the Throne** *(ar-Rahmanu 'ala'l-arshi'stawa)*. (20:5)
> **...then established Himself upon the Throne, the All-Merciful**.... ((thumma'stawa 'alal-*'arshi'r-Rahmanu ...). (25:59)*
>
> He has also said (Exalted is He):

> **Unto Him good works ascend, and the righteous deed He does exalt**. (35:10)
>
> As for the Prophet (Allah bless him and give him peace), he judged that the Community (umma) had truly accepted Islam when he said to its members: "Where is Allah?" and they all pointed toward heaven…
>
> It is proper to use the expression 'firmly established Himself' in a quite straightforward, literal sense [itlaq], without subjecting it to forced interpretation *[ta'wil]*. It must also be clearly understood to mean the Self-establishment of the Divine Essence *[istiwa' adh-Dhat]* upon the Throne,… not in the abstract sense of exaltedness ('uluww) and elevated dignity [rif'*a]*, as maintained by the Ash`ariyya, and not in the sense of control [istila'] and domination *[ghalaba]*, as maintained by the Mu`tazila. These doctrines are unacceptable because they are not in accordance with the sacred law *[shar`]*, and nothing to support them has been handed down to us on the authority of any of the Companions *[sahaba]* and Successors [tabi'un], the masters of tradition [ashub *al-hadith]* among our righteous predecessors *[as-salaf as-salih]*. On the contrary, all the evidence that has been transmitted from them supports the case for the straightforward, literal expression *[itlaq)"*

P 181, Al-Jilani writes about the Salaf's creed on Allah's attributes:

> "We do not depart from the Book and the Sunna. We read the Qur'anic verse (aya) and the traditional report (khabar), We believe what these two source contain, and we entrust the detailed understanding (kaifiyya: Literally the 'how-ness') of the (divine) attributes to the knowledge ('ilm) of Allah (Almighty and Glorious is He)"

Comment: Here the meaning of the attributes is not denied, but how-ness, meaning how they are. So one should affirm these meanings, but believe that Allah's attributes are different from those of the creation.

P 181-182, Al-Jilani writes about Allah's Nuzul (descent) and other attributes:

> (The believer must also acknowledge and be thoroughly convinced) that He (Exalted is He) descends each night to the heaven of this lower world (sama' ad-duniya), however He wills and just as He wills, and that He then forgives those who have sinned…This is not to be understood as meaning the descent of (Allah's) mercy (nuzul ar-Rahma) and His spiritual reward (thawab) as maintained by the Mu'tazila and the Ash'ariyya…"
>
> "He has two hands (yadan), and each of His two hands is a right hand (yamin). As He has said (Glorified and Exalted is He): "**And the heavens are rolled up in His right hand**" (39:67)…On the day of resurrection, the heavens and the earth will be in the palm of His hand, as we know from the tradition (hadith), and He will set His foot in Hell (Jahannam)…The people of the Garden (of Paradise) will actually see His face, and they will behold it without suffering any injury or harm in the process of beholding it"

P 190.Al-Jilani writes on Allah's speech and the Qur'an:

> "We are firmly convinced that the Qur'an consists of intelligible letters (huruf mafhumma) and audible sounds (aswat masmu'a), because it is through these that

> any person, who would otherwise be mute and speechless, becomes an articulate speaker (mutakaliliman natiqan), and the Speech of Allah (Almighty and Glorious is He) is not exceptional in this regard. Anyone who rejects thios belief must therefore be stubbornly irrational and blind to the obvious…
>
> It was to Moses (peace be upon him) that He said (Exalted is He): "**I am indeed Allah, there is no God but I; so worship me**" (20:14)
>
> None of this could have happened without the sound of a voice (sawt), and it is inconceivable that this call (nida), this name (ism) and this attribute (sifat) could belong to anyone but Allah (Almighty and Glorious is He). They could not belong to angels, nor to any other created beings…
>
> These Qur'anic verses (ayat) and traditional reports (akhbar) all point to the fact that the speech of Allah (Kalamu Allah) is a sound quite unlike the sound of the human voice (sawt al-adamiyyin). Just as His Knowledge ('ilm), His Power (qudrah), and all the rest of His attributes (sifat) bear no resemblance to the attributes of human beings, so it is with His Voice. Imam Ahmad ibn Hambal (may Allah bestow His mercy upon him) has stated emphatically that the Speech of Allah is an actual sound, … contrary to the Ash'ariyya, who maintain that the Speech of Allah (Kalamu'llah) is a self-sufficient spiritual concept (ma'nan qa'im bi-nafsih). Allah is the Requiter (Hasib) of every heretical innovator (mubtadi') who goes astray and leads others astray!"

Comment: One cannot say that the book "Al-Ghuniyah" does not belong to Al-Jilani as Hafiz Az-Zahabi and many other scholars quoted from it just after 100 hundred year, and many other scholars of next centuries quoted from it. Hafiz Az-Zahabi mentioned the saying of Al-Jilani about Allah being above His throne in his "Al-'Uluww", so when such a reliable scholar attributes a book to Al-Jilani, how can people deny it without any proof?

<u>Al-Qayrawani on Allah being above His throne and Salaf's creed on Allah's attributes</u>

It is written in "A Madinan View on the Sunnah, courtesy, wisdom, battles and history" of Ibn Abi Zayd al-Qayrawani, as translated by Abdassamad Clarke, published by Taha Publishers LTD, p 19 about Allah being above His throne:

> "He is above His heavens upon His throne apart from His earth, and He is in every place by His knowledge"

P 29, Al-Qayrawani wrote:

> "A man said to Malik, "Abu 'Abdullah, '**the All-Merciful is established firmly on the Throne**' (Surah Taha, 4), how is He firmly established? He said, "The firm establishment is not unknown, the how of it is not intelligible, asking about it is an innovation, to believe in it is a duty, and I see that you are a man of innovation; throw him out"

P 18, Al-Qayrawani wrote about the attributes of Allah:

> "Allah, mighty is He and majestic, spoke to Musa by His essence and He made him hear His speech, not a speech which subsisted in other-than-Him.
>
> He hears and He sees, and He constricts and expands, and His two hands are widespread, "**and the earth will be in His grasp on the day of resurrection and the heavens will be rolled up in His right hand**" (Surat az-Zumar, 64)"

The Fabricated Hadith of Nur

Read on the web page www.umm-ul-qura.org, in the section specific to the Brawliyah, the article "**Fabrication of the Hadith of Nur by the Bralwiyah with help of Al-Himyari and Mamduh**", which shows how in recent times the Brawlis produced a faked manuscript of the Hadith of Nur and how Al-Himyari published this work, and how later Sa'id mamduh retracted and weakened this work.